

ADVENT



HERALD

Luke 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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THE DAY AFTER ARMAGEDDON.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

"They have blown the trumpet, but none goeth to the battle."
EZEK. 7: 14.

'Tis the summons to battle!
But the cry is unheard;
The trumpet has spoken,
Not a warrior has stirred!

Hark, the summons to battle!
It has sounded again;
Still louder and keener,
It has sounded in vain.

Yet a third time, and shriller,
That war-note has blown;
But the answer that cometh
Is the echo alone.

'Tis the silence of silence!
Tower, tent, vale, and hill,
Field, forest, and highway,
All are noiseless and still!

No challenge is lifted,
No signal unfurled;
'Tis man's dark hour of terror,
The awe of the world.

For the arm of Jehovah
Has been barred in its might,
And the sword of his vengeance
Has been burnished to smite.

Through the ridges of battle
His ploughshare has sped;
And the tents of the living
Are the tombs of the dead.

The rude roar of millions
Is hushed in an hour;
The array of the mighty
Is crushed in its power.

'Twas man's proudest muster
Of sinew and steel:
His army of armies,
Mail-clad to the heel.

No sun had e'er dawned on
So fearful a day,
No trumpet had marshalled
So dread an array;

As if earth in her frenzy,
From each region afar,

Had poured forth her nations
For the shock of that war.

In the flush of their manhood,
In the bud of their prime,
In veteran ripeness,
The men of each clime,

Come thronging and rushing
Like rivers in flood,
Defying the terrors
And vengeance of God.

For the ruler of darkness,
The god of this world,
Had summoned his armies,
His banner unfurled.

As the storm-cloud is gathered,
As the lightning is sped,
As the mist it has vanished,
All is still as the dead.

Like the desert at midnight,
Not a breath nor a beam;
'Tis the silence of silence,
The dream of a dream!

Now, chains for the spoiler!
Dark and swift be his doom!
Thou hast trodden the nations,
Thy treading is come!

Earth, cease now thy wailing,
Thy wounds bleed no more;
Lo, the curse is departing,
Thy sorrows are o'er!

Rise, daughter of Judah,
Awake, now, and sing;
It has come, the glad kingdom,
He has come, the great King!

Thy long night is ending
Of sorrow and wrong;
For shame there is glory,
For weeping a song.

The new morn is dawning,
Bursts forth the new sun;
The new verdure is smiling,
The new age is begun!

Apocalyptic Sketches,

OR,

Lectures on the Seven Churches of Asia Minor

BY REV. J. CUMMING, D. D.

LECTURE XII.—CHRISTIAN FAITHFULNESS.

"Be thou faithful unto death, and I will give thee
a crown of life."—Rev. 2:10.

This promise, as I explained on a previous evening, is made to the angel, and through him, to the people of the Church at Smyrna. I explained, in my first discourse, upon this Epistle to the Church of Smyrna as a section of the Church Universal, Christ's Omniscience—"I know thy works—thy meanest and thy mightiest; the cup of cold water and the precious sacrifice." "I know," too, "thy tribulation," the path thou hast trodden, the thorns that have stung thee in it, the reproaches that have settled on thee, the conflict and the agony through which thou hast passed. And "I know," too, "thy poverty;" thou art a poor Church; thou hast not much wealth; thy people belong to the humblest, not to the highest class, as does the greater part of the Church of Christ still. It is true, not only of the ministry, but also of the people; not many mighty, not many noble, not many rich, are called. What a solemn statement is this, "How hardly shall they that have riches enter into the kingdom of God!" Strange and terrible evidence of the disastrous eclipse under which all humanity has come, that the very thing which God's word proclaims to be the greatest drag on our career to glory, is the very thing for which all hands are stretched out that they may clutch it, and which all hearts are thirsting to possess, and all men thinking the greatest and the chiefest of the gifts which heaven showers down upon mankind. I do not believe that wealth is a real blessing;

the true blessing is within, not without; it is not the change of the outward circumstance that makes a man happy, or that makes a poor man really rich; it is the change of the inward heart which makes the outward circumstances rich and more than satisfying. Man's great mistake is, that he thinks to heal the patient by changing his bed; God's great plan is to heal the patient's disease, and then the roughest bed will feel smooth. "I know thy poverty." But then, He adds, "thou art rich;" thou art poor in the estimate of man, thy bank book has very little to thy credit in it; thy estate is very easily measured: thy purse is very light indeed; and yet, though poor in the estimate of them who call that riches which may be grasped thus, thou art rich in the estimate of Him who counts that only riches which are current in heaven, and which bear the stamp and the superscription of the Son of God. Even Victoria's coin is but base coin in heaven; the only coin that is current there is that which is from heaven's mint, and stamped with Christ's superscription—the unsearchable riches of Christ, the righteousness which is of God through faith, unto all and upon all them that believe. And then, he says, "Fear none of those things which thou shalt suffer."

Last Lord's-day evening I addressed you upon these words. "Thou shalt suffer" is written in prophecy, and will be felt in the experience of every man in this assembly. The man whose past has been sunshine without a cloud—whose career has been smoothness without interruption, has reason, and strong reason, to suspect whether it stands right between him and God or not: for does not the Bible say that chastisement is one of the tokens and badges by which God's children are distinguished? "What son is he," says the Apostle, "whom the father chasteneth not? if ye be without chastisement, then are ye bastards, and not sons;" and therefore, that man who now congratulates himself that he has had a smooth and a happy course, and fine weather and fair wind, his sail stretched out and not drawn in since he started in his career, should indeed begin to look within, and to pray, if he never prayed before, "Search me, O God, and know my heart, and see if there be any wicked way in me, and lead me in the way everlasting." And, on the other hand, that man who knows what a rough way is, and what many a storm, and many a trial, and many a bereavement is—who counts the years of his pilgrimage by the tombs he has left behind him—who feels what the roughness of the hill is by the tears and toils he has spent on it,—that man is under the chastisement, if a child of God, of his heavenly Father; and sweet indeed will be the home that follows so rough a journey—bright indeed will be the sunshine after so inauspicious a night; he goes forth sowing in tears, but he shall reap at the great harvest in unutterable joy. "Fear none of those things;" do not be afraid of them, do not misconstrue them; they are the tokens of a Father's love; they are conducting thee to a Father's home; and I believe, that if any one in this assembly at this moment is visited with bereavement, with sickness, with loss, it was just as necessary that you, my brother, should thus suffer, in order to be saved, as it was that Christ should come from heaven, and die upon the cross. The only ground of your acceptance is that most precious cross; but a link in the chain that lifts you from the thralldom of this world to the glorious liberty of a better is just that affliction you deprecate, or that trial you would rather be rid of. "Fear none of those things;" none of them shall overwhelm you, none of them shall conquer you, for "I am with thee," says thy Father; "when thou passest through the waters they shall not overflow thee; when thou passest through the fire thou shalt not be burned, neither shall the flame kindle upon thee." And then he gives a charge—a true and a precious charge—not a charge that begins with Protestantism and ends with Popery—not a charge that begins with neither Protestantism nor Popery; but a charge full of truth—a charge that should ring in the heart of every

minister,—nay, not of every minister only, but in the heart of every man who has a post and a commission in the world: "Be faithful unto death;" and then a glorious promise, "and I will give thee a crown of life." What is meant by faithfulness here? We have it explained in Matt. 24:45, where our Lord says, "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods." We have the very same faithfulness described in Matt. 25:21: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

You see, then, what faithfulness is. It means, strictly and properly, allegiance, trust, persistence in the path of duty, uncompromising steadfastness and obedience. It may be addressed to the Queen on the throne—to the prime minister before her—to the peer in the Lords—to the senator in the Commons—to the magistrate on the bench—to the minister in the pulpit—to the hearer in the pew—to all men in all circumstances—"Be thou faithful unto death, and I will give thee a crown of life."

Let me notice in explaining this subject, what are some of the things in which this faithfulness may be expected. From the passages I have quoted, it seems especially to refer to faithfulness to Him who is our great Lord and Lawgiver—the Lord Jesus Christ. Faithfulness is due first to Christ. All obedience must be rendered, not to a dogma, but to a person. Christianity is the contact of a living person with a living Lord, and Saviour, and Lawgiver. This faithfulness, this obedience, I say, must be rendered to Him who is the Lawgiver; and blessed be his Name! He who gives us the law, gives us also strength to obey that law. We are, therefore, in the exercise of faithfulness to Christ, to take his righteousness as our exclusive trust—his law as that which only and exclusively, in things spiritual and eternal, has force and authority over us; and if the command of the mightiest monarch who sways the most powerful of all the sceptres of the world were to come in direct, unequivocal, and unquestionable collision with the command of our great Legislator, Christ, we ought to have but one answer—"Whether it be right to obey God rather than man, judge ye." His command must supersede all—allegiance to him must be clung to in spite of all; we must suffer, and sacrifice, and die, if needs be; but the Lord must be our Lawgiver, the Lord must be our King. "If any man," He says, "will come after me, let him take up his cross and follow me;" and "if any man come after me, and hate not father, and mother, and wife, and brethren, and sister, yea, and his own life also, he cannot be my disciple." Of course you will understand that it does not mean that love to Christ implies hatred to our dearest and our nearest relatives. Scripture often speaks absolutely, when the context and the very nature of the thing show that it is to be understood relatively. Thus, for instance, we read in one place, "Labor not for the meat which perisheth, but for that which endureth unto everlasting life." If a person were to understand this in its rigid or absolute sense, it would imply that he was to turn monk, not to labor, but to go and be fed at the public expense; and it would plainly contradict a clear unequivocal statement in another Scripture, "If any man will not work, neither should he eat." We therefore infer that the command, "Labor not for the meat that perisheth," &c., means, labor more earnestly, more perseveringly, for the bread of life, than you do labor for the bread that perishes. And so here, "If a man hate not father, and mother, and wife, and sister, and brother, he cannot be my disciple," means, that when the crisis demands it—and it is the last and most terrible crisis that man can possibly contemplate,—but if the crisis clearly and without mistake shows that Christ's command does come into collision with the command of the

nearest and the dearest that we know, then we turn our back upon father, mother, sister, brother, wife, and children; and we are to say to Christ, and to him alone, "Where thou goest, I will go; where thou lodgest, I will lodge; thy people shall be my people, and thy God shall be my God."

Faithfulness to Christ is the first thing; faithfulness to all under him is the second and the subordinate thing; and our faithfulness to him must be the faithful affection of a wife towards her husband, of children towards a parent, of subject towards a sovereign. Christ must be throned in our conscience as in his own glorious and blessed realm; all our affections must be a perpetual ministry around him; all our faculties his servants before him; his cross must be ours; his reproach must be ours; his will must be ours; his command must be our rule; and "in keeping his commands," we shall find "there is great reward."

Such is the first department of faithfulness; and I may say also, in a secondary sense—not secondary in importance, but secondary in order—we are to be faithful to truth. Persons do not always think thus. Peace without truth is deception; truth without peace and love becomes bitter controversy. The two should always be together; but if we must sacrifice one, let us sacrifice peace, if needs be, not truth.—The reason of it is this, that truth is the root—peace is the beautiful and aromatic blossom that blooms upon it. If you sacrifice the blossom, the root remains; and as soon as it feels the approach of returning spring, it will give birth to other and more beautiful blossoms; but if you sacrifice the truth, which is the root, then no spring will restore its dead ashes, or cause it to bud and blossom in years to come. Let us seek first the truth, and next peace in the light and under the influence of truth, and we shall then find the peace that passeth understanding. Let us be faithful in contending for truth—faithful in proclaiming the truth—opposed to all that would subvert, or modify, or undermine, or dishonor the truth—let us be faithful in spreading the truth, recollecting that God has made us saints just that we may be servants—that He has called us to know that He is gracious, that we may be instrumental in bringing others to the knowledge and enjoyment of the same great truth. Part, if you like, with the greatest husk of prejudice, but do not part with the least living seed of vital and scriptural truth. Give up, if you like, the greatest ceremony, if it will conciliate a brother; but do not give up any one vital truth, if it were to conciliate the whole world. In things that are ceremonial, circumstantial, rubrical, and ritual, be yielding as the osier or the willow before the vernal zephyr; but in things that are vital, scriptural, essential, be firm as the gnarled oak that towers in the storm, and stands fast in the sunshine, immutable, unmoved,—the same in winter's blasts as in summer's suns.

Be faithful to the truth; "buy the truth," in the language of Solomon, and "sell it not."—Especially, my dear friends, be faithful to that truth, which is in jeopardy. The mother pays most attention to the child that is suffering; you yourselves will be most careful of that property which is most exposed to peril; and, with the wisdom of the world, sustained and sanctioned by the grace of God, we must take care to stand most firmly, and contend most closely, for that spiritual truth which may be most in danger. Let me state what are some of the truths most in peril at the present day. One is justification by faith in the righteousness of Christ alone. It is called in one quarter a satanic doctrine; it is denounced in another as a Lutheran discovery; it is proclaimed in a third as an Antinomian dogma. Let them brand it as they may; be assured, what can be clearly proved, that whatever be the name by which it is denounced in the nomenclature of man, there is one great name by which it is distinguished in the language of heaven—it is the wisdom of God and the power of God unto salvation. This blessed truth—this truth which is the most essential truth of Christianity, the

article of a standing or a falling Church, without which the Gospel is no good news, and the New Testament but a second edition of the law—that we are justified, not by anything we are, or anything we do, or anything we suffer, or anything we sacrifice, but by this alone, that Christ, who knew no sin, was made sin for us, that we might be made the righteousness of God in him; and that we, who had nothing in the world but sin, are made righteousness by him; and that as he bore our sins, and came under our overshadowing and crushing curse, so we shall bear his righteousness, and come under his overshadowing and glorious blessing.

Another truth that is now particularly menaced, and a truth that is always in peril wherever there are corrupt hearts, as there always will be, to deal with truth, is regeneration by the Holy Spirit of God. If it be true, as I have said, that justification by the righteousness of Christ alone is the article of a standing or a falling Church, we may truly say that regeneration by the Holy Spirit alone is the article of a living or a dead Church. The two are inseparable; yet sometimes we do endeavor to separate them. What is regeneration? A change of heart—a change just as great as the creation of a world, and a change that it needs Omnipotence to achieve, just as much as it needs Omnipotence to make a world, or to keep that world from ruin. "Except a man be born of the Spirit of God, he cannot see the kingdom of God." Baptism cannot regenerate; it can wash the outward man; it does not sink deep enough, nor is it penetrating enough, to wash and purify the inward heart. Baptism is, as I have often told you, admission into the visible Church;—the minister of the Gospel can give you this;—but regeneration is admission into Christ's elect, and justified, and sanctified, and cleansed, and adopted Church—the Lord Jesus alone can give you this! I am quite sure that if men would only keep in mind these two things—a visible Church composed of all the baptized, and a true, spiritual, inner Church, composed of all the regenerate—they would never commit so many errors; we should then see the visible Church corresponding to and keeping in it the true Church, just as we have the nutshell keeping in the precious kernel; the one adapted to the other, and fitted to preserve it. We have admission into the visible Church by baptism, in order that the baptized may come into contact with the Spirit of God, who can admit into the true Church. And in the same manner we have the Lord's Supper in the visible Church, in order that the believer may be led to come into contact with that living bread and that living water, of which if a man eat and drink, he shall live for ever. These are the two truths that are always in peril; the two anchors, fore and aft, of the ark of the Lord. We must be faithful in the maintenance of these truths; we must let none supersede them; let them lie deep and close in our affections; and rise high in our judgment, and be held fast, as the core, the essence, the substance of our common Christianity.

Another part of this faithfulness is faithfulness to duty. We should be faithful to whatever our duty may be shown to be, not only in the word of God, but also in the providence of God; for God shows us duty in his providence by giving us opportunity and strength for its discharge, just as he points out duty in his word, by laying down prescriptions and rules for us to observe. Duty is always to be held as sacred. The most sacred thing, next to God's word itself, is duty. The Gospel does not discharge us from its obligations, we are not justified freely by a Saviour's righteousness, in order that we may plunge into indolence and disobedience to his law; but we are taken from the curse of that law we have broken, in order to come into contact with that law as a standard by which to try our attainments, a rule of life by which to walk. The duty of obedience to God's word, and conformity to God's will, everywhere and at all times, is a sacred thing; and there is sweetness in the knowledge and happiness in the performance of duty—that duty which is always in the present tense—which stands an everlasting and an immutable *now*—of which conscience is the monitor, God's word the directory, and of which God's providence is often the occasion of showing what it is, and where it is, and how we are to enter upon it.

Such faithfulness to Christ, to truth, and to duty, implies opposition. Why the prescription, "Be faithful unto death," if there were no risk, conflict, opposition? Many persons seem to think that Christianity is a soft lawn, and that we have nothing to do but to lie still, and be borne to heaven; and because Romish pilgrimages and macerations of the body have passed away, they think that Protestant mortification of the lusts of the flesh ought to pass away too. But it is not so; the outward superstitious treatment of the body has perished, and ought to perish, and Mosaic fasts and feasts have passed away; but it is requisite still that there should be in man's heart that kingdom which is not meat nor drink, but righteousness, peace, and joy in the Holy Ghost.

In pursuing this path of faithfulness to Christ, to truth and duty, we may and shall have to be "faithful unto death." "Fight the good fight of faith," says the Apostle; "lay hold on eternal life." Contend earnestly for truth. And hence a Christian's life is not the alternation of duty and enjoyment, but the constant experience of enjoyment in duty. Christianity is not duty to-day and happiness to-morrow, but it is happiness to-day in the performance of duty to-day; and just in the ratio in which we prepare ourselves, in God's strength, for the discharge of duty, is the amount of happiness that we shall realize.—(To be continued.)

The Reign of Peace and Justice.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

It is to a REIGN OF PEACE AND JUSTICE that man looks forward as if by instinct; and it is for the hastening of this that the cries and groans of the race are going up continually.—That the present condition of things in the earth is not what ought to be, and that it cannot last, are two principles rooted deeply in the human soul.

Not that this feeling of dissatisfaction with the present and anticipation of a more healthful and genial future has had its origin in some noble enlargement of spirit, some generous growth of principle, by which men's sympathies have spread themselves over this sorrowful earth, and embraced its broken-hearted millions in brotherhood and love. Not that man has become unselfish, and that his aspirations have taken hue from this unselfishness of nature.—Not that he has at length come to take God's estimate of the world as it is yet to be. It is not to such sources that man's anticipations of a bright future are to be traced.

There is much of what is deeply and truly *selfish* in these anticipations.

Man feels uneasy in his present position.—The pain experienced tells him there is dislocation somewhere. Turn which way he will, he cannot relieve himself. Momentary cessation of anguish he may obtain by these efforts at change; but the pain returns, only to be transiently abated by some new change of posture. It is this uneasiness that makes man dissatisfied with the present. It is not the sin that pervades it; it is not the wrong that is perpetrated; it is not the general injustice that overshadows it;—these are not the real causes of dissatisfaction. There is a *personal* quarrel in the case. It is some personal evil that is experienced. This quickens his indignant philanthropy in its schemes for redress and reformation, and gives direction to his philosophy in its magnificent ordering of the future. He is dissatisfied with the world because it has not made him happy or great, and he would fain conjure up a world in which he would be both.

It is this uneasiness, this feeling of dislocation in the body politic, that has given rise to the various reforms or endeavors after reform which our day has witnessed. These have, within the last twenty or thirty years, become much more frequent, both because the inward malady is nearing its crisis, and because men have become more impatient under the pain of it. All the rocking to and fro of thrones, the revolutions of Government, the savage shout of despotism, or the wild howl of democracy;—all the recent European changes are but indications of this deep-seated pain, endeavoring to alleviate itself by alternation of posture, or by clutching at each object within reach.

Sad and hopeless effort! Poor alleviation!—As transient as it is vain! Like his in the olden time who said,—

"Such cure as sick men find in changing beds
I found in change of air. The fancy flattered
My hopes with ease, as theirs do, but the grief
Is still the same."

The seat of the disease is not so much as guessed at. The true remedy is not as much as named!

Looked at in this aspect, these political convulsions have something in them to awaken our most solemn commiseration. Considered by themselves, they exhibit much that is likely to call forth anger and reprobation, at the selfishness, the ferocity, the wild revenge which bursts forth throughout. But viewed as the efforts of a pained body to find relief from suffering by change of posture, they cannot fail to excite our pity, even when we feel most disposed to condemn them. There is too much of deep anguish at the root, to allow us to visit them with unmixed indignation. We refer not to political wrongs and grievances as the causes of this anguish; with these we have naught to do; but we refer to the moral sores, the spiritual maladies, which have made the whole head sick and the whole heart faint, yet of which the pining victims are totally unconscious. These, though unfelt and unrecognized, are the true causes of this sad restlessness and these wild paroxysms; and knowing that such is the case, knowing also how vain must be the endeavors to cast off suffering, or find lasting ease, so

long as the real disease remains undiscovered and unhealed, we cannot help giving utterance to the true sorrow that we feel for the condition of the men,—a sorrow increased, not diminished, by the blind random efforts to shake off the pain that is clinging to them like the poisoned garments of Hercules.

It is then, we fear, this consciousness of pain or disorder that is the origin of many of the elaborate theories of modern times. It is argued, that as things are wrong, so, some time or other, they must be set right; that as there is suffering now, so there must, sooner or later, be relief from suffering; that as there is unrighteousness now, so, ere long, there must be righteousness brought in to remedy the thickening evils of the earth. It seems to be concluded that our race deserves better treatment than it has hitherto received, and that right possesses such an inherent buoyancy as is certain to bear it up above the long dominion of wrong. It is assumed that it would be unjust to abandon this earth to injustice and disorder; and it is argued that there are many indications, in the present state of the world, of an inherent energy (a *vis medicatrix*) quite sufficient to throw off the disease and to bring about, according to certain natural laws, a perfect state of things.

Now as to this self-rectifying energy, we may admit that there are many phenomena, both physical and moral, which indicate a tendency upwards. But this is the utmost we can admit. The natural *vitality* of things has not yet been quenched, but its range is now so limited, and its energy so checked and neutralized, that no high, no abiding result is perceptible. Sin, with its accompanying curse of death, has so borne down and overpowered the springs of health and life, that their elasticity is gone.—They have no power left to bear up against the pressure which has so long crushed them. And then that pressure is accumulating. Whilst they have been enfeebled, the weight upon them has been increasing; so that though at intervals they may occasionally give token of something like elasticity, yet these intervals are becoming rarer and the elastic power is diminishing.

But even granting that this self-regenerating energy were as vigorous as formerly, and that it has not more to do battle with now than heretofore, there is another and more serious question behind. Sin, as a moral disease or poison, may not have so fearfully deteriorated the race, but how shall we dispose of its *guilt*? How is the righteous reckoning for this to be dealt with? If God looked upon sin as a trifle, or if he regarded it simply in the character of a disease, to be gradually expelled from the tainted constitution, and so pass away without further mark or notice, the above difficulty might be surmounted. But if sin be an infinite evil, the difficulty is one which philosophy cannot surmount with all her wisdom. And if there be more than the eradication of a certain amount of moral virus,—if there be guilt upon which a judge must solemnly adjudicate,—if there have been an accumulation of guilt for ages, on which a judicial sentence must pass, and on which judicial vengeance must be executed—this boasted process of self-rectification becomes a mockery.

Why? For it has been arrested by something far stronger than itself. A stern law of righteousness,—the law of the universe, a law of which "one jot or tittle" shall not pass away,—steps in and says, "The soul that sinneth it shall die!" And what can the utmost amount or intensity of vital self-regenerating power do in opposition to this?

Philosophy is at fault. It cannot extricate itself. All its plans of the bright future, its magnificent sketches of a reign of justice, are nothing better than fancy or fable. This mountain-barrier of 6,000 years' guilt stands unremoved. Dissolve this, and then talk of progression,—but not till then. Provide even for the gradual extinction of this, and the theory of a self-regenerating world will not halt so grievously. But with this rising before us, such a theory cannot for an hour be maintained. Before there can be a reign of righteousness upon earth there must be a vindication of God's righteous government; there must be a public judicial demonstration of God's unchanged purpose to carry out to the uttermost that law which has all along proclaimed: "Cursed is every one that continueth not in all things written in the book of the law to do them."

Hence the absolute necessity for a judgment before the millennium. A reign of peace upon the earth, without a previous judgment, in one form or other, would be a nullification of all God's principles of holy government—an overleaping of the righteous barrier—a making light of the infinite guilt of sin. So that a public, solemn, visible, judicial process at the commencement of the millennial reign, instead of being an incongruity, is just what we might have expected, reasoning from the great principles of Scripture. And just at the very place where, arguing generally from the Word of God, we expected to find a judgment, we do actually find it set down in the special predictions re-

garding it. Into these we do not now enter.—But we cannot help here adverting to the fact, that when the judgment and the reign are spoken of together, the former is uniformly made to precede the latter. The book of Psalms is full of instances of this kind. There are comparatively few Psalms in which both of these are not introduced, and the priority is always assigned to the judgment as a matter so absolutely fixed, and at the same time so reasonable and natural, that to reverse this order would be to subvert every principle of righteous rule. "The righteous Lord loveth righteousness," and therefore he must first as Judge pronounce open sentence against the ungodly, and execute upon them the fierceness of his wrath before he can introduce the reign of righteousness and peace.

Such is God's order of things in this world, and such the principles on which that order is founded. Let us beware of a philosophy that would reverse that order, or set aside the principles on which it rests. This world stands before God as a guilty world—a world that has been "treasuring up wrath against the day of wrath, and revelation of the righteous judgment of God," and no theory which does not take that guilt into account, which does not face the question of its judicial removal before peace can be restored to earth, ought not to be listened to for a moment, far less lauded as noble, or imbibed as true.

If that reign of peace be not preceded by this process of judgment on the world's past guilt, it has no security for its continuance. Its foundations must be laid in righteousness. It must take for granted the full amount of the world's previous guilt. It must have witnessed the removal of that guilt by a judicial sentence, else what are the prospects of peace being continued for a day? If it be reared upon smouldering ashes, the flame may burst up in a moment and lay it waste. It is not to be viewed merely as a reign of peace or righteousness, without reference to the previous history of the region where it is set up, and the race of which its subjects are composed. These must be taken into consideration. It cannot be overlooked that there has been a previous reign of unrighteousness, the long-accumulating guilt of which must be fully met and removed.

Besides, let it never be forgotten that for such a reign at all we have no assurance save from God himself. The race does not deserve it at his hands. And it may be questioned whether, without revelation, such a thought or theory would ever have been conceived by man. The speculations of philosophy, either ancient or modern, are no proof of the contrary; for these are, after all, but the echo of revelation, however unacknowledged. Man, in anticipating the future, could picture to himself no such kindly hopes for his race or his earth. It was a dark future that hung over him, even as over the angels that sinned. Nor could even the assurance of personal forgiveness through the blood of the Sinbearer give him hope as to this; for while this pacified his conscience, and introduced him into personal reconciliation with God, it said nothing respecting his race. For aught that he knew, this earth might be a wilderness, or a fiery hell forever; where devil and damned spirit, flung upon each other like the vulture and the wolf, might rage against his fellow, or gnash their teeth in anguish forever. How could man speak of hope to the earth that he had ruined? Or how could he predict the cancelling of the curse, or the sheathing of the thunder, or the recall of death, or the eradication of sin, or the banishment of Satan, or a reign of Peace, or a new Paradise, instead of that which he had blighted? He could not. Only God could do this. And in doing it, he must show man distinctly the way in which it was to be done, so as to prevent the speculations of his vain philosophy.

God has done all this. He has spoken out concerning this reign of peace; but he has spoken as fully out respecting the way in which it is to be introduced. It is to be introduced by "terrible things in righteousness." God must first exhaust his whole quiver, in overwhelming judgment upon the earth and its inhabitants.—The coming kingdom is to be no lame reconstruction of previous kingdoms, no patchwork of ancient empires. This was Satan's way, when he built up imperial Rome; gathering together the fragments of a hundred empires, and constructing with them an empire mightier and more imposing than all. But God's way is like himself. He is first to turn everything upside down; to subvert and crumble down all that earth contains of grand and stable, and make its kingdoms like the chaff of the summer threshing-floor; and then in his own way, and with his own material, to build up his own kingdom,—a kingdom that cannot be moved,—a kingdom of abiding justice and unending peace.

It is worse than vain to philosophize upon this subject, without direct and minute reference to the prophetic word. Men seem to think, that having assured themselves from Scripture, that there is to be a reign of peace, they are at

liberty to speculate in their own way as to its nature, and as to its mode of introduction. But God has settled all these, just as explicitly as he has settled the fact of there being such a kingdom at all. Are we then to depart from his plan, and prefer our own chart to his? Is any theory, however apparently philosophical, to be adopted, which overlooks either the leading features of God's plan, or any of its minuter details? "Let God be true, and every man a liar." Let us rest satisfied with God's order, and God's details,—scrupulously weighing every theory in God's balances, and casting it aside wherever it is found wanting; for "vain man would be wise, though he be born like a wild ass's colt."

There is yet another barrier in the way of such philosophical speculations, viz., the existence and power of Satan. What is to be done with him? How is he to be cast out? And how can there be a reign of peace till this be done? This a point respecting which philosophy says nothing,—a point which it dislikes exceedingly to enter on. For then it is brought directly into contact with God and his purposes. Philosophy may provide for the gradual extinction of evil, the gradual regeneration of the world by the hypothesis of an innate vitality, but how is it to get rid of Satan, "the god of this world," "the prince of the power of the air?" In the Divine plan, this hinderance is recognized and provided for. At the commencement of the reign of peace, Satan is to be bound and cast into the bottomless pit. Just as truly as now he personally roams the earth, with his hosts of darkness working evil, so truly is he to be restrained and fettered, that his power for evil may no longer be exercised, and thus one main element in the reign of unrighteousness be removed. To one who owns the revelation of God, the question of Satanic agency is one of far greater moment, in its bearings on the future age of peace, than is generally supposed. If Satan be the bold, mighty, successful antagonist of good, that he is represented to be,—if he be really the great and potent adversary of God and of his Church which Scripture declares him to be, there must be some very decided place given to the way and time of his removal, in any theory of the future, which can pretend to be harmonious with God's. The system that overlooks this, or that provides inadequately for the removal of the evil, can have no pretensions to be scripturally correct, whatever may be its philosophical beauty and symmetry.

Then there comes in the present condition of the material earth as another element for consideration. What is to be done with the curse? Is it a mere figure? Are man's own efforts sufficient to overcome it? Or are moral means adequate to extinguish this physical evil? Or will it be maintained that a reign of peace and justice can go on excellently in the midst of a groaning creation, and upon the surface of an untamed barren earth?

Lastly, where is the king who is to administer the government of this righteous kingdom? Is he to be invisible when all else is visible?—Or is there no need for a monarch? Is it to be so entirely a reign of principles, that the presence of a king would only be a disfigurement and encumbrance? Admitting that this may not be so urgent as some of the preceding, still it is one requiring solution, were it only to complete the theory, and leave none of its details unadjusted, as well as none of its difficulties unsolved.

In entering on the consideration of such a subject as the expected reign of peace and righteousness, it is impossible to avoid coming into contact with such questions as the preceding. We cannot evade them. They must be disposed of. No one with his Bible before him can fail to see that they are points naturally suggesting themselves; and, in looking into them, it must be admitted that they are not subordinate questions, but weighty and vital.—The tendency of theological theorists of the present day is to overlook these in their visions of the future; nay, among some, there seems to be a strong feeling that such topics are, if not puerile, at least purely speculative. Nor is it quite uncommon to hear that system of prophetic truth which specially embraces these pronounced unscientific and unphilosophical. But a simple reader of his Bible, desiring to learn the mind of God, and to be taught by God himself, will not feel discouraged in making such questions the subjects of his search. The profit and the delight arising from discovering the purpose of God in any of its details, will be found ample compensation for the time bestowed.

The manner in which many of our age are philosophizing theology, and casting an air of mystery, if not of uncertainty, over many of the simplicities of Revelation, is no happy omen, and ought to be a warning. The literalities of resurrection are explained away; the promise of Satan's binding is made void; the hope of the glorious advent is marred and hidden; and it becomes those who would hold fast the truth of God to beware of any departure from the simplicities of his word. Our ideas of a coming reign of peace and righteousness must either

be taken wholly from what God has made known concerning it, or else they ought to be confessed to be mere speculations of man's intellect, or the fables of his fancy.

The Diamond Painted.

How wide and unhappy a mistake it is when Christians endeavor to adorn their pure divine worship by the mixture of it with ceremonies of human invention. The symbolical ordinances of the gospel have a noble simplicity in them: their materials are Water, Bread, and Wine, three of the most necessary and valuable things in human life; and their mystic sense is plain, natural, and easy. By water we are cleansed when we have been defiled; so by the grace of the Holy Spirit we are purified from sin, which pollutes our souls in the sight of God. By bread we are fed when we are hungry, and nourished into strength for service. By wine we are refreshed and revived when thirsty and fainting; so from the Body of Christ which was broken as an atoning sacrifice, and his Blood which was poured out for us, we derive our spiritual life and strength. The application of these symbols is most simple, and natural also: we are commanded to wash with the water, to eat the bread, and to drink the wine—most proper representations of our participation of these benefits.

Thus much of figures and emblems did the all-wise God think proper to appoint and continue in his church, when he brake the yokes of Jewish bondage, and abolished a multitude of rites and ceremonies of his own ancient appointment. How plain, how natural, how glorious, how divine are these two Christian institutions, Baptism and the Lord's-supper, if surveyed and practised in their original simplicity! But they are debased by the addition of any fantastic ornaments.

What think ye of all the gaudy trappings and golden finery that is mingled with the Christian worship by the imaginations of men in the Church of Rome? Are they not like so many spots and blemishes cast upon a fair jewel by some foolish painter? Let the colors be never so sprightly and glowing, and the lustre of the paint never so rich, yet if you place them on a diamond they are spots and blemishes still. Is not this a just emblem to represent all the gay airs, and rich and glittering accoutrements wherewith the Church of Rome hath surrounded her devotions and her public religion?

The reformers of our worship of the Church of England were much of this mind, for they boldly pass this censure on many of the Popish ceremonies, "That they entered into the Church by undiscreet devotion and zeal without knowledge: they blinded the people, and obscured the glory of God, and are worthy to be cut away and clean rejected: that they did more confound and darken, than declare and set forth Christ's benefits unto us, and reduced us again to a ceremonial law, like that of Moses, and to be the bondage of figures and shadows." This is their sentence and judgment concerning many of the Romish rites, in the preface to the book of Common Prayer. Happy had it been for Great Britain if they had thought so concerning all of them, since they had all the same or a worse original, and they all tend to the same unhappy end! However, let others take their liberty of coloring all their jewels with what greens and purples and scarlets they please; but for my own part, I like a diamond best that has no paint upon it.

A Beautiful Extract.

Dr. Chalmers, in discoursing on 1 John 2:15, considers the love of God as the only instrument to destroy the love of the world, and exhibits the superiority of heaven to earth by the following description, which is both lively and bold, whilst at the same time it is also highly modest, chaste, and beautiful. He remarks:

"Conceive a man to be standing on the margin of this green world, and that, when he looked toward it, he saw abundance swelling every field, and all the blessings which earth can afford scattered about in profusion through every family, and the light of the sun sweetly resting upon all the pleasant habitations, and the joys of human companionship brightening many a happy circle of society. Conceive this to be the general character of the scene upon one side of his contemplation, and that on the other, beyond the verge of the goodly planet, on which he was situated, he could descry nothing but a dark and fathomless unknown.—Think you that he would bid a voluntary adieu to all the brightness and all the beauty that were before him upon earth, and commit himself to the frightful solitude away from it?—Would he leave its peopled dwelling-places and become a solitary wanderer through the fields of nonentity? If space offered him but a wilderness, would he for it abandon the home-bred scenes of life and of cheerfulness that lay so near, and exercised such a power of urgency to

detain him? Would he not cleave to the regions of sense, and of life, and of society? and shrinking from the desolation that was beyond it, would he not be glad to keep his firm footing on the territory of this world, and take shelter under the silver canopy that was stretched over it?

"But if, during the time of his contemplation, some happy island of the blessed had floated by, and there had burst upon his senses the light of its surpassing glories and its sounds of sweet melody, and he saw clearly that there a purer beauty rested upon every field, and a more heart-felt glow spread itself among all the families, and he could discern there peace, and piety, and benevolence, which put a moral gladness in every bosom, and united the whole society with one rejoicing sympathy with each other, and with the beneficent Father of them all—could he further see that pain and mortality were unknown; and above all, that signals of welcome were hung out, and an avenue of communication was made for him—perceive you not that what was before the wilderness would become the land of invitation, and that now the world would be the wilderness? What unpeopled space could not do, can be done by space teeming with beautiful scenes and beautiful society. And let the existing tendencies of the heart be what they may to the scene that is near, and visibly around us, still if another stood revealed to the prospect of man, either through the channel of faith, or through the channel of his senses, then, without violence done to the constitution of his moral nature, may he die unto the present world, and live to the lovelier world that stands in the distance away from it."

Ger. Ref. Mess.

Anecdote.

It was about the year 1770, on the Sabbath morning, that Mr. Neale opened his Bible to mark the passage he had studied through the week, and from which he was to deliver a discourse that day. He looked again and again, but could not find the passage. He then endeavored to recollect the words, but to his great surprise and embarrassment, neither words nor text could he recollect. He endeavored afterwards to fix his mind on some part of the sermon he had committed to memory, but all was gone. In this dilemma, he lifted up his cry to God, and entreated that he would recal the subject to his recollection, lest he should be a terror to himself and congregation. At this instant, that scripture recorded, Rom. 8:28, darted into his mind with peculiar energy, "My soul," said he, "fed upon the precious truth."

But now the time drew nigh, when he must proceed to meeting. He again endeavored to recollect the subject which he had previously studied, but to no purpose. The above cited passage pressed itself upon his thoughts.—"When," said he, "I went into the pulpit. I was in the greatest distress and confusion, and said to God, I never served thee with naught." In public prayer he felt an uncommon degree of the divine influence. While the congregation were employed in singing the praises of God, he was in a consternation, better to be conceived than expressed. The hymn being ended, and having no other alternative, he read the text. He had not spoken many minutes, when he observed a well-dressed person, a stranger, apparently in the clerical habit, enter the place. This man, thought he, must have come to hear what the babler has to say. In this fear he was soon confirmed; for the stranger, reclining his head upon the front of the pew, and his body appearing to be agitated, Mr. Neale apprehended he must be talking some nonsense, and that the man was laughing at him. At length he perceived him pull out his handkerchief to wipe his face that seemed to be bathed in tears. Mr. Neale now began to be relieved from his embarrassment. "Ah!" says he, "this is the work of God. He has given me a text for this gentleman. He has suggested a word in season." So he proceeded in his sermon, and never had he more liberty in delivering a discourse. Through the whole of the service the stranger never raised his head, but seemed to feed upon the message of grace that was delivered.

In the evening he called upon Mr. Neale, and wished for a copy of the discourse he that day delivered; he took him in his arms; said his purse was at his service for the sermon; and added, "Two or three years ago I heard you, in such a place, preach upon such a subject, and ever since I have been under the spirit of conviction and bondage. This day I took my horse and rode to hear you; and, blessed be God, he has now given me to see him as my reconciled God and Father, in Christ Jesus, and has given me to enjoy that liberty wherewith he makes his people free." This and more did he say, before Mr. Neale could speak a word to him. He then informed him how he had been circumstanced relative to that text. He also assured him, that were he to give him the whole world, he could not commit the sermon to writing, for he had delivered it just as

it had occurred to his thoughts in the pulpit.—"We both by this time," continued Mr. Neale, "begun to see the good hand of God in this matter; and his good providence in determining me, in such a remarkable manner, to preach upon a subject I had never before prepared, and which he had accompanied with such a powerful efficacy, as to be made an immediate message from himself. This stranger to come fourteen miles to hear me preach that day! To me, it was one of my best days, and one which, both by him and me, will be remembered through a long and joyful eternity."

A Siberian Winter.

The traveller in Siberia, during the winter, is so enveloped in furs that he can scarcely move; and under the thick fur hood which is fastened to the bear skin collar, and covers the whole face, one can only draw in, as it were, by stealth, a little of the external air, which is so keen that it causes a very peculiar and painful feeling to the throat and lungs. The distance from one halting place to another takes about ten hours, during which time the traveller must always continue on horseback, as the cumbrous dress makes it insupportable to wade through the snow. The poor horses suffer at least as much as their riders; for besides the general effects of the cold, they are tormented by ice freezing in their nostrils and stopping their breathing. When they intimate this by a distressed snort and a convulsive shaking of the head, the drivers relieve them by taking out the pieces of ice, to save them from being suffocated. When the icy ground is not covered by snow, their hoofs often burst from the effect of the cold. The caravan is always surrounded by a thick cloud of vapor; it is not only living bodies which produce this effect, but even the snow smokes. These evaporations are instantly changed into millions of needles of ice, which fill the air, and cause a constant slight noise, resembling the sound of torn satin or thick silk. Even the reindeer seeks the forest to protect himself from the intensity of the cold. In the tundras, where there is no shelter to be found, the whole herd crowd together as close as possible to gain a little warmth from each other, and may be seen standing in this way quite motionless. Only the dark bird of winter, the raven, still cleaves the icy air with slow and heavy wing, leaving behind him a long line of thin vapor, marking the track of his solitary flight. The influence of the cold extends even to inanimate nature. The thickest trunks of trees are rent asunder with a loud sound, which, in these deserts, falls on the ear like a signal shot at sea; large masses of rocks are torn from their ancient sites; the ground in the tundras and in the rocky valleys cracks, forming wide yawning fissures, from which the waters, which were beneath the surface, rise, giving off a cloud of vapor, and become immediately changed into ice. The effect of this degree of cold extends even beyond the earth. The beauty of the deep polar star, so often and so justly praised, disappears in the dense atmosphere which the intensity of the cold produces. The stars still glisten in the firmament, but their brilliancy is dimmed.

Travels in the North.

Heretics in the Twelfth Century.

The Waldenses were especially the witnesses for the truth at this period. What sort of people they were, we learn from Reinerus, the Inquisitor, who was the Missionary for the Roman Church for their extermination. He says:

"Of all the sects which have been or now exist, none is more injurious to the Church (i. e. Rome) for three reasons:

1. Because it is more ancient. Some aver their existence from the time of Sylvester; others from the very time of the Apostles.

2. Because it is so universal. There is scarcely any country into which this sect has not crept. And 3. Because all other heretics excite horror by the greatness of their blasphemies against God; but these have great appearance of piety, as they live justly before men, believe rightly all things concerning God, and confess all the articles which are contained in the creed; only they hate and revile the Church of Rome, and in their accusations are easily believed by the people."

Presbyterian Herald.

Grandeur of Faith.

As he that cometh to God by Christ is no fool, so he is no little spiritual fellow.—There is a generation of men in this world that count themselves men of the largest capacity, when yet the greatest of their desires lift themselves no higher than to things below. If they can, with their net of craft and policy encompass a bulky lump of earth, O, what a treasure have they engrossed to themselves! Meanwhile, the man in the text has laid siege to heaven! has found out the way to get into the city! and is resolved, in and by God's help, to make that his own! Earth is a drossy thing in this man's

account; earthly greatness and splendors are but like vanishing bubbles in this man's esteem; none but God, as the end of his desires—none but Christ, as the means to accomplish this his end, are the things counted great by this man. This man's mind soars higher than the eagle, or the stork of the heavens.



The Advent Herald.

"BEHOLD! THE BRIDGROOM COMETH!"

BOSTON, SATURDAY, FEB. 15, 1851.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

THE ADVENT—BROWN vs. BONAR.

"CHRIST'S SECOND COMING: WILL IT BE PRE-MILLENNIAL? By the Rev. David Brown, A. M., Minister of St. James' Free Church, Glasgow. Edinburgh: John Johnstone, 15 Princes-street. London: J. Nisbet & Co., and R. Groombridge & Sons. Glasgow: J. R. McNaughton, and D. Bruce. 1845."

"THE COMING AND KINGDOM OF THE LORD JESUS CHRIST: being an examination of the work of the Rev. D. Brown, on the Second Coming of the Lord. By the Rev. Horatio Bonar, Kelso. Kelso: J. Rutherford, Market-Place. Edinburgh: J. Johnstone, and Oliver & Boyd. London: J. Nisbet & Co. 1849."

The above are titles of two ably written works by English writers—the former one in disproof of the Pre-millennial Advent; and the other in reply. We have intended for some time to notice these, but neglected to do so, till our attention was attracted by a notice of the former in the *Religious Intelligencer*, which announced that it had been republished in this country by "ROBERT CARTER & Brothers," of New York city, and recommended it as an antidote to the works of Pre-millennial writers.—See *Herald* of Dec. 28th.

Both of the above works are written with great ability, and courtesy towards opposing views. "Pains have been taken," says Mr. BROWN, "to avoid whatever was inconsistent with respect for the Christian character of those brethren whose views are controverted."—p. 6. He also speaks of the "sweet spirit" of one Pre-millennial writer, and the "gentle pen" of another. Mr. BONAR, in reply, prays "that that spirit and pen" may be his; for, he adds: "They are much needed in this day of warfare, and excitement, and hasty speech. Our weapons are not carnal; nor ought our speech to be. If it be, we are but borrowing the world's rude weapons, and are more concerned to overthrow an adversary than to win a brother. Men in earnest we ought in good truth to be. Our business, however, is not to wrangle about our Lord's appearing, but to try who shall find out most truth respecting it."—p. 27.

Men of acknowledged talents, each endeavoring to show the strong points of his own system, and the weak ones of the opposing view in the strongest light, writing in so commendable a spirit, would be likely to throw much light on the subject. The spirit which has often been manifested by writers on both sides of this question, has been anything but commendable and Christ-like. It is by meekness and fear that we are to reply to those who oppose themselves, if we would commend to them the doctrines of CHRIST. If we manifest the dogmatism of ignorance, or the pride of erudition, and the contempt it engenders, we may convince, but we do not convert. Most persons are too apt to regard those who dissent from favorite views of their own, as blinded by interest or by a dislike of truth. All such intimations weaken even a good cause. Thus Mr. BONAR (who is the author of the *Kelso Tracts*) says, "In dealing with an opponent, it is well sometimes to consider the possibility of our being, perchance, in error. This does not make us less decided; but it tends to abate self-confidence and dogmatism, as well as to make us more respectful towards his opinions, no less than towards himself. It may be well enough for me to slight or smile at his views, if it is utterly impossible for him to be right, or me to be wrong; but what, after all, if the slighted tenets should be true? What if coming ages should evolve in harmonious reality that very theory which I have been accustomed to deride as a childish fable or a disordered dream?"—p. 27. We wish those in this country, who actually despise the idea of the personal reign of CHRIST on earth, would consider that possibility.

There are three prevailing views respecting the advent and millennium. The most prevalent in this country, is that defended by Mr. BROWN,—viz., that the coming of CHRIST will be personal, but at the end of the millennium, and that that period will be a state of nations in the flesh. These will be called

POST-MILLENNIARIS. This is the general sentiment of orthodox Churches.

The second view is that taught by the late Mr. MILLER—that the coming of CHRIST will be pre-millennial, and that that period will be a state of immortality. This view is held by at least 20,000 Christians in this country. These we call ADVENTISTS.

The third view is, that while the Advent is pre-millennial, the period of the millennium is one of a mixed state of mortals and immortals. This is defended by Mr. BONAR, and is the prevailing view among Pre-millennialists in Great Britain. It is held by quite a number in this country. These we shall call MILLENNIARIS.

When we use the term PRE-MILLENNIARIS, it will include both of these last two classes. The view which we defend is the Adventists.

In examining the works of Mr. BROWN and Mr. BONAR, we frequently find a position taken by the former in which we agree with him in opposition to the latter, and vice versa. Each of them most triumphantly shows the weak points of the other's system; and we have been pleased to observe, that in each case, where one has had the other at a marked disadvantage, that some strong point of our own system is triumphantly defended. Mr. BROWN will take up some strong point of truth and defend it most masterly; then he advances to some other point of his own system, not in accordance with truth, as we regard it, and he seems like one beating the air, or like a wrestler who stands on a sinking foundation. Mr. BONAR advances to those strong points of truth, which conflict with his system, and his blows hardly tell at all; he then attacks those where Mr. BROWN is not sustained by scripture, and he bends, and twists, and breaks the arguments of his opponent, as if they had been gossamer threads. By the two volumes, the weakness of each is thus very conclusively shown; and we are much confirmed in the soundness of Mr. MILLER's conclusions.

There has been no dearth of writings, in defence of the Pre-millennial views, which have done full justice to that side of the question. The English press has been very prolific in the issue of these. Therefore while the work of Mr. BONAR is one of marked ability, it is not so singular in that respect, as is that of Mr. BROWN, in comparison with others on his side of the question. Most of the late Post-millennial writers have shown only a superficial acquaintance with the question, and have manifested great ignorance of what they have attempted to reply to. Even their own partisans have not been altogether pleased with their defence. Thus the *New York Evangelist* spoke of the views of Prof. STUART:

"The tendency of these views is to destroy the Scripture evidence of the doctrine of any real end of the world, any day of final judgment, or general resurrection of the body. The style of interpretation, we assert, tends fearfully to *Universalism*. This tendency we are prepared to prove."

And of Mr. DOWLING, Dr. BRECKENRIDGE says: "As for this disquisition of Mr. Dowling, we may confidently say that it is hardly to be conceived that anything could be printed by Mr. Miller, or Mr. Any-body-else, more shallow, absurd, and worthless. There is hardly a point he touches, on which he has not managed to adopt the very *idest conjectures* of past writers on the prophecies; and this so entirely without regard to any coherent system, that the only clear conviction a man of sense or reflection could draw from his pamphlet, if such a man could be supposed capable of believing it, would be that the prophecies themselves are a jumble of nonsense. Such answers as his can have no effect, we would suppose, except to bring the whole subject into ridicule, or to promote the cause he attacks."—*Spirit of the 19th Century*, March No., 1843.

Again he says, in speaking of "the general ignorance which prevails on this subject," that of it "no greater evidence need be produced, than the fact that this pamphlet of Mr. Dowling's has been extensively relied on, yea, preached, as a sufficient answer" to Mr. MILLER.

Mr. BROWN's work is an exception to such. Mr. BONAR thus speaks of him and his work:

"Mr. Brown's work has now been about three years before the public. It has been very favorably accepted by the Churches of Christ in Great Britain. Through their journals most of them have given judgment upon it in words of concurrence and admiration. It has been pronounced 'one of the most able, comprehensive, and conclusive, of the numerous works which the millenarian controversy has called forth.' It is affirmed to be 'a work of great power on the sober and Scriptural side of the controversy.'"

"We would not detract from its merits; nor underprize the author's efforts to displace error and build up truth. We esteem him very highly in love, as a brother in the Lord, 'a companion in tribulation and in the kingdom and patience of Christ.'"

"We can thank him for having sent us to sift our views, and for making us more suspicious of unproved opinions, more jealous of aught which even seems to trifle with error, or tamper with Inspiration, more impatient of rashness and intolerant dogmatism."

"I am satisfied that he has done his subject full justice,—much more so than any of his predecessors in the same field. He knows somewhat better than most, what Millenarians really hold. He does not brandish his weapons in the dark, nor set about the

demolition of imaginary opinions instead of authentic Millenarianism.

"I admit that he has done more for the defence of these opinions, than any others before him. He has also with some skill laid his finger upon the weak points of his adversary, making quite a sufficient, I will not say an unfair use of these; which, however, are not, after all, the weightier matters of the controversy."—pp. 7-9, of preface.

While both writers are respectful and courteous, neither of them disguises the fact that they consider that the question they are respectively combatting, is of evil and dangerous tendency. Mr. BROWN very fairly remarks that:

"We are now between two alternatives, neither of which, if unscriptural, can possibly be embraced with impunity. If the second advent is to precede the millennium, it is self-evident that those who entertain no such expectation are laboring under a woful misconception of the object and the character of much that is passing under their eye, both in the church and in the world; from which they must necessarily suffer in their souls, and fail in the duties resulting from such a prospect. But if the second advent is not to be pre-millennial, the advocates of that doctrine will not only be thoroughly disappointed, if they live to witness the dawn of the millennial day, but, in the meantime, are surrendering themselves to an unwholesome hallucination. Pre-millennialism is no barren speculation—useless, though true, and innocuous, though false. It is a school of Scripture interpretation; it impinges upon, and affects some of the most commanding points of the Christian faith; and, when suffered to work its unimpeded way, it stops not—such is its peculiar character—till it has pervaded with its own genius the entire system of a man's theology, and the whole tone of his spiritual character, constructing, we had almost said, a world of its own; so that, holding the same faith, and cherishing the same fundamental hopes as other Christians, he yet sees things through a medium of his own, and finds everything instinct with the life which this doctrine has generated within him."—p. 8.

Remarking on the danger of prejudging a question of this magnitude, Mr. BROWN gives a description of the character of those who would naturally fall in with the Pre-millennial view; and also of those who would intuitively reject it. The description given of each, we consider less complimentary to the Christian character of those on his own side of the question, than to ours. He says:

"In no department of divine truth is there more danger of prejudging the case ere we approach the Scripture testimony. On the other hand, there are certain minds which, either from constitutional temperament, or artificial training, the particular school of theology to which they are attached, or the views which they have been led to take of certain doctrines, have got what we may call pre-millennial tendencies, requiring but to have the doctrine fully laid before them to embrace it almost immediately *con amore*. Souls that burn with love to Christ—who, with the mother of Siseria, cry through the lattice, 'Why is his chariot so long in coming? why tarry the wheels of his chariot?' and with the spouse, 'Make haste, my Beloved, and be thou like to a roe or a young hart upon the mountains of spices,'—such souls are ready to catch at a doctrine which seems to promise a much earlier appearance of their beloved Lord than the ordinary view. 'I have heard'—relates an honest and warm-hearted pre-millennialist of the Commonwealth time,—'I have heard of a poor man who, it seems, loved and longed for Christ's appearance, that when there was a great earthquake, and when many cried out the day of judgment was come, and one cried, Alas! alas! what shall I do? and a third, How shall I hide myself, &c., that poor man only said, Ah! is it so? Is the day come? Where shall I go? Upon what mountain shall I stand to see my Saviour?' How deeply we sympathize with this feeling may appear when we come to show that Christ's second appearing is the pole-star of the Church, and ought to be the believer's all-commanding hope. It is for such as feel thus, more than any others, that I have undertaken this investigation. There are next, your curious and restless spirits, who feed upon the future. These are charmed with the multifarious details of the millennial kingdom. They are in their very element when settling the order in which the events shall occur, separating the felicities of the kingdom into its terrestrial and celestial departments respectively, sorting the multitudinous particulars relating to the Ezekiel and Apocalyptic cities,—and such like studies. For such unsober and ill-ballasted minds, whose appetite for the marvellous is the predominant feature of their mental character, and who live in a sort of unreal world,—for these, the confused and shadowy grandeur of a kingdom of glory upon earth, with all that relates to its introduction, its establishment, its administration, and its connection with the final and unchanging state, opens up a subject of surpassing interest and riveting delight—the very food which their peculiar temperament craves and feeds on. And, to mention no more, there are those who seem to have a constitutional tendency to materialize the objects of faith, and can hardly conceive of them save as more or less implicated with this terrestrial platform. Such minds, it is superfluous to observe, will have a natural affinity with a system which brings the glory of the resurrection-state into immediate and active communion with sublunary affairs, and represents the reign of those who neither marry nor are given in marriage, but are as the angels of God in heaven, as consisting in a mysterious rule over men in the flesh, who eat and drink, buy and sell, plant and build, marry wives, and are given in marriage. To set about proving to persons of this cast of mind that pre-millennialism will not stand the test of Scripture, is like attempting to rob them of a jewel, or to pluck the sun out of the heavens. To such minds any other view of the subject is perfectly bald and repulsive, while theirs is encircled with a glory that excelleth. To them it carries the force of intuitive perception; they feel—they know it to be true.

"But are there no anti-premillennial tendencies,

which require to be guarded against? We say decidedly, there are; and they are to be seen in the writings of some opponents of the doctrine. Under the influence of such tendencies, the inspired text, as such, presents no rich and exhaustless field of prayerful and delighted investigation; exegetical inquiries and discoveries are an uncongenial element; and whatever Scripture intimations regarding the future destinies of the church and of the world involve events out of the usual range of human occurrences, or exceeding the anticipations of enlightened Christian sagacity, are almost instinctively overlooked or softened down. Such minds turn away from pre-millennialism just as instinctively as the others are attracted to it. The bare statement of its principles carries to their mind its own refutation—not so much from its perceived unscripturalness as from a sort of intuitive perception of its absurdity. They have hardly patience to listen to it. It requires an effort to sit without a smile under a grave exposition and defence of it. If they resolve on a refutation of it, it is a task the irksomeness of which they are unable to conceal; and the Scripture and other reading which they bring out on the subject bears such marks of having been undertaken reluctantly, and with the express object of destroying a disliked hypothesis, that their lucubrations carry with them none of the weight which otherwise they would have possessed. Now such persons may be right, in point of fact, in their estimate of pre-millennialism; but the cost of mind which they bring to the subject has, to say the least, its own dangers;—has certainly no tendency to conciliate those whom it strives to enlighten; and is, in many respects, far from enviable."

In the discussion of this question there are various points respecting which there is a unanimity of sentiment among Millenarians, Post-millenarians, and Adventists. Mr. BONAR thus enumerates these:

I. We agree as to the duty of Christians to study the prophetic word, and to inquire into what God has written concerning things to come.

II. We agree as to the Church's "blessed hope," that is, the personal return of Christ, "the glorious appearing of the great God and our Saviour Jesus Christ."

III. We agree in thinking that death cannot be a substitute for this, and that it is wrong to identify death and the advent, as if they were truly the same thing.

IV. We agree as to the widowed and miserable condition of the Church until he comes again. Her lot in his absence is one of tribulation and persecution.

V. We agree as to the resurrection and the resurrection-state being that on which the believer's eye should rest.

VI. We agree as to the renewed earth being the future dwelling place of the Redeemer and the redeemed.—pp. 24, 25.

Not all Post-millenarians are agreed on these points. They are specified as those on which Mr. BROWN and Mr. BONAR agree; and on those we agree with them.—(To be continued.)

THE BURDEN OF PRINCES.

It is no politician, musing over theories of government, that writes the following pages. It is no republican, no hater of thrones, no leveller of ranks, no despiser of dignities, no advocate of fancied rights, whether regal or popular, no denouncer of imaginary wrongs, that ventures to prefix such a title as the above to his meditations.

We write as Christian men, looking around upon a world which, though we have left, we still pity and yearn over. We write as expositors of God's Word, believing that what he has given as his warnings to princes, must be profitable, both to them and to the people over whom they rule. We write as men who believe the days of earth are numbered, that its crowns are falling, that its thrones are rocking, that its palaces are crumbling, that its glory is departing. The time of its gay song is well-nigh done, the noise of its viols is ending, its court-pomp is passing away, its purple is fading, its feast-halls are emptying, for its crisis is at hand, and its millions are beginning to muster for the battle of the great day of God Almighty.

For such a time it is that the messages from God to the princes and rulers of earth are specially fitted. God has not given them irresponsible thrones, nor given them sceptres to wield after their own pleasure, nor set them in judgment-seats to act and speak as if their decision were final, and their sentences beyond the possibility of appeal or reversal. All earthly sentences from the first ever pronounced are now under appeal. They are on their way to the highest court of appeal, and though they must of necessity have all the force of *interim acts*, yet they are all, small and great, standing over for review, awaiting the arrival of the Supreme Judge and the decision of the highest Court, from which there is no appeal, whether confirming or reversing the proceedings of earthly judges, and all whose sentences are according to righteousness and truth.

All along God has been reminding the kings and judges of the earth of the tenure by which they hold office, under him, and of the appeal which lies to him from all their proceedings, even in the case of the poorest and most helpless. All along he has been giving them instructions how to rule for him, how to govern the earth in the absence of his Son, how to care for those over whom he has set them.—So that they are without excuse if they oppress or misgovern, or forget by whom and for whom they

reign. But as the world grows older, and as the tenure of their office is drawing to its close, he multiplies these instructions and warnings. For he sees that they are ruling for self, not for his Son; for self, not for the people whom he has entrusted to their care. Hence those Psalms which refer so specially to the state of the world in the last days, just before the Advent, take up this subject and abound with special messages to the princes of the earth. God would not have them unwarned. He would not overtake them by surprise. And he sends to them their particular instructions, telling them the things he expected of them; telling them his disappointment in finding His world misgoverned and ruined, and giving them final warning ere he sends the Supreme Judge, who is to set them all aside, to review all their proceedings, and to re-judge all their judgments, nay, to set in judgment upon themselves.

In the present day these messages to princes come with peculiar power. God is now putting earth's rulers upon their last trial; and by his shaking of their thrones he is reminding them of the coming reckoning. For the last twenty years God has been specially speaking to rulers. His voice has rung through Europe as a word of solemn warning. Every event has spoken to them with plainness not to be misinterpreted or turned aside. It is as if now for the last time he were calling their attention to his written instructions in his Word, that they may repent and amend, and save their own souls, if it be too late to save their kingdoms. Daniel's message to the king of Babylon is now God's message to the potentates of Europe—"Wherefore, O king, let my counsel be acceptable to thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor, if it may be a lengthening of thy tranquillity." And surely the events of the last two years, crowding upon each other in dread confusion, have had this as their solemn and most special burden.

And now, O kings, be wise!
Be corrected, O judges of the earth!
Serve Jehovah with fear,
And rejoice with trembling!
Kiss ye the Son!
Lest He be angry and ye perish from the way;
For in a little shall his anger kindle!
Blessed are all they that trust in Him!

But there is one of these "burdens of princes" that we would now call attention to more particularly, as from first to last it is entirely addressed to the rulers of the earth. We mean the eighty-second Psalm. That Psalm sets forth to us God's watchfulness over the earth and all that it contains. His eye is both upon rulers and ruled, the judges and the judged. He looks for judgment, but behold oppression; He listens to hear what sounds may be coming up from its inhabitants, but he hears only a cry, the cry of the afflicted and the misruled. He then summons his viceregerents whom he has set in power, and utters his displeasure against the injustice taking place, and his determination to bring it to an end.—Then he lets us see his ultimate design in reference to the earth, viz., to supplant and supersede these unfaithful judges,—to introduce his own faithful and righteous King,—to give him the heathen for his heritage, and the whole earth for his possession.

We divide the Psalm into the following parts:—

I.—THE SCENE.

God is standing in the assembly of God.
In the midst of the gods he will judge.—Verse 1.

He summons his representatives, who, because they are his representatives ("a divine sentence is in the lips of the king," Prov. 16:10), are called "gods." He gathers them together into one august assembly, that he may speak with them face to face. He takes his place in the midst of them, and calls them to account for the exercise of their viceregency; for he hears that there has been a mal-administration of power, and abuse of office. He demands a reckoning for their stewardship, for the cry has gone up to him that all has been mismanagement and wrong. He appears among them as "He by whom kings reign and princes decree judgment," as the Sovereign among his vassals, as Prince of the kings of the earth, King of kings, and Lord of lords. Such is the way in which God deals with those whom He calls gods, and to whom, in the absence of his Son, He has intrusted the government of the earth, to see if it be possible that they can rule it. And while these words give forth an admonitory message to princes, they have something to say also to the subject. They say, "be subject to the powers that be;" "speak no evil of dignities;" "abjure the irreverent, disloyal, insubordinate, rebellious, murmuring spirit of the times. Stand aloof from those who seek to undermine authority. Beware of the leaven that is abroad, decomposing, equalizing, overturning every thing in the State. Learn God's order of the world, that it is a kingdom, not a republic, that is his model; and that it is for teaching us what he is ere long to establish on the earth that he has set up and still

* It is curious to observe that here the Septuagint reads *δραζαυδς παιδας*, "receive instruction," instead of "kiss the Son." The Vulgate has "apprehendite disciplinam;" but Jerome lets us know that the Greek here is at variance with the Hebrew. Augustine's remark is "intelligite et erudimini," for he follows the Vulgate without adverting to the difference, as he was no Hebrew scholar.

keeps up those earthly types of dignity, authority, and honor. Learn that the source of power is neither in kings nor people, but in Him who standeth in the assembly of God, and judgeth among the gods.

II.—THE EXPOSTULATION.

How long will ye judge in iniquity,
And the faces of the wicked will ye lift up?—Verse 2

He has heard the sighing of the needy. It has gone up into the ear of the Lord of Sabaoth. He has heard the pleading of the injured widow—"Avenge me of mine adversary." He has marked the injustice, the partiality, the preference of the ungodly. (See Isaiah 1:21-23; 5:7-23; 10:1, 2.)—And now his forbearance is well-nigh exhausted.—He cannot tolerate much longer this sad misrule. He must interpose. "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him." But before doing so, he gives one warning more. He will try what exhortation will do; for he is most unwilling to smite. He is full of compassion, even to the most stubborn and high-minded. He would fain give these rulers a little longer time to repent, that they may be saved from the overflowing judgments which are ready to burst upon their thrones. He pities nations; He pities kings; He is long-suffering and slow to anger, of great kindness, and it repenteth him of the evil.

III.—THE EXHORTATION.

Judge ye the poor one and the orphan:
The afflicted ones and the needy ones do justice to;
Deliver the poor one and the oppressed one;
From the hand of the wicked ones deliver them.—Verses 3, 4.

Thus he admonishes and exhorts the great congregation of the assembled princes, reminding them of the end for which they had been set on thrones, and calling on them to consider that end and fulfil it. It is not for personal honor that they have been raised up; it is not for the enjoyment of courtly pomp and splendor that they have gotten a place and a name above the rest of their fellows; it is not for the indulgence of their lusts, or the gratification of their wills, or for larger opportunities of getting vent to their capricious selfishness, that they have been intrusted with earth's gold and arrayed in the world's purple. It is for the administration of laws, for the upholding of order, for securing equity and righteousness, for the restraint of man's boundless selfishness, for the protection of the weak against the strong, the few against the many, that they have been constituted God's representatives. Such is the design of their office; the end for which God has placed the crown upon their head, and the sceptre in their hands. But he sees that they forget this; that, instead of fulfilling their high calling, they are taking their pleasure, standing aloof from their fellow-men, aggrandizing themselves, nay, using their power for unrighteousness, and turning their sceptre into an iron rod. Seeing all this he summons them, and comes into their midst. He lifts up his voice and calls on them to remember their office, just as he has of late been so solemnly doing to the sovereigns of Europe. "Have you fulfilled your office? Have you used your power aright? Have you remembered me in using it?—Have you remembered the poor and needy, the afflicted and the fatherless?" What answer can the world's princes give? The exhortation may be the last they are to receive ere the iron rod of the avenging Judge comes down upon them, crushing them to pieces, crumbling their thrones, and making their kingdoms like the chaff of the summer threshing-floor.—(To be continued.)

London "Quarterly Journal of Prophecy."

TO CORRESPONDENTS.

W.—Should we receive a communication in which it was earnestly claimed that four and five make ten, backed by arguments, conclusive to the writer, but of no weight to our mind, what would be our duty respecting its publication? It might be claimed that a free interchange of thought might evolve light on the subject, and we might be pained to refuse the friend who wished to see his article in print. Yet could we publish it? Should we do so, it would not only expose his want of comprehension, but would reflect on our own understanding, and show our unfitness for the station in which we are placed, which requires that we detect and expose fallacious reasoning, and give no place to statements which are not facts. It is the confidence which readers of any periodical can repose in the judgment of its conductor, which gives value to it and makes it sought for as a repository of sound logic and legitimate conclusions. Suppose the *Herald* should be filled with articles endeavoring to show that four and five make ten; that forty-nine full years and the commencement of the fiftieth complete the half century, &c. How long would it be regarded as of value? Or instead of being thus filled, it had only an occasional article to that effect, what would be the conclusion of intelligent readers? They must suppose either that we failed to see the bearing of questions, or that we thus published to secure the favor of all classes. As men do not naturally like to be shown to be mistaken, to point out mistakes is no pleasant duty. And as

it is always more agreeable to gratify a friend, than to refuse his communication, to reject such is often a painful duty.

Now the above applies to your, and all the communications we have received, or seen elsewhere, attempting to assign a new date for the termination of the seventy weeks. There are certain chronological points which have been settled as fixed; and before the seventy weeks can be made to terminate at a later period, those must be unsettled, by being shown to have been fixed on *wrong principles*; and a new date must be assigned for their commencement based on *better principles*.

Now, that the commencement of the reign of ARTAXERXES LONGIMANUS was B.C. 464-3 is demonstrated by the agreement of above twenty eclipses, which have been repeatedly calculated, and have invariably been found to fall in the times specified. Before it can be shown that the commencement of his reign is wrongly fixed, it must first be shown that those eclipses have all been wrongly calculated. This no one has, or ever will venture to do. Consequently the commencement of his reign cannot be removed from that point.

The seventy weeks must date from some decree for the restoration of Jerusalem. Only two events are named in the reign of ARTAXERXES for the commencement of those weeks. The one is the decree of the seventh year of his reign, and the other, that of the twentieth. From one of these, those four hundred and ninety years must reckon. As his reign began B.C. 464-3, his seventh year must have been B.C. 458-7; and his twentieth B.C. 445-4. If the seventy weeks date from the former, they cannot terminate later than A.D. 34; and if from the latter, they cannot have terminated earlier than A.D. 46-7. Consequently you cannot terminate them in A.D. 41, as you do, without first showing the inaccuracy of the astronomical calculations.

In addition to the above, sixty-nine of the seventy were to extend to the MESSIAH, the Prince. It does not read that they are to terminate when he is called the Prince, or that he is to begin to be the Prince when they terminate. They were to extend to the MESSIAH—the words, THE PRINCE, being added to show *who* was signified by the MESSIAH. Sixty-nine weeks of years are four hundred and eighty-three years. Beginning these with the seventh of ARTAXERXES, they extend to A.D. 26-7; dating from the twentieth, they terminate in A.D. 39-40. Was there anything in either of those years which would make the words, "unto MESSIAH the PRINCE," appropriate? When Jesus was baptized of JOHN in Jordan, a voice was heard from heaven acknowledging the SAVIOUR as the SON of GOD, in whom the Father was well pleased. Consequently HE was "the MESSIAH—the Prince" whose coming had been predicted.—With that baptism the SAVIOUR commenced the work of his public ministry—the MESSIAH the Prince had then come, as it was predicted he should at the end of the sixty-nine weeks. When he was acknowledged as the Son of God—the MESSIAH—he went into Galilee preaching the gospel of the kingdom of God, and saying, "The time is fulfilled." The time then fulfilled, must have been some predicted period.—There was no predicted period which could then terminate, but the sixty-nine, or seventy weeks. Did either of these then terminate? We have seen that the former, reckoned from the seventh of ARTAXERXES, as it is fixed by astronomical calculations, would end in A.D. 26-7; and A.D. 27 we find is the precise point of time when the SAVIOUR must have been about thirty years of age, when he was baptized of JOHN, and declared the time fulfilled. At the first passover the SAVIOUR attended, which could not have been later than the spring of his second year, the Jews told him that the temple had then been forty-six years in building: reckoning back forty-six years from A.D. 28, they began B.C. 17, which is the precise year when HEROD began the work of rebuilding the temple. From the eclipse which marked the death of HEROD, before which the SAVIOUR had been born, his birth could not have been later than B.C. 4, which would make him about thirty at the very time of his baptism of JOHN. Such a concurrence of chronological, astronomical, and historical testimony, can only be set aside by testimony still more conclusive.

Your argument that he was not called a prince till after his crucifixion is of no weight; for the Jews could not have crucified "the Prince of life," as PETER accused them, if he was not the Prince of life till after his crucifixion.

Nor is your argument respecting the midst of the week any more to the point. Your criticism has respect only to the English word midst. If you wish to show that it does not mean middle in the present case, you must first show that the Hebrew word *chatzi*, which is here translated midst, from the verb *chatzah*, chatzah, has no such meaning; and that its verb has not "a special signification of dividing into two parts, or 'to halve'"; and that it has not "a general sense of dividing into any number of equal parts," as Hebraists tell us it has. Till you show

this, you make no progress whatever towards proving that it does not mean "middle." But what was to occur in the midst of the week? The "sacrifice and oblation" were then to cease. Those Jewish ordinances could only cease actually or virtually. They did not actually cease till A.D. 70. They ceased virtually only at the crucifixion: they then ceased to foreshadow the sacrifice then offered. Was that in the midst of the week? 3 1-2 years from A.D. 27 bring us to the spring of A.D. 31, where Dr. HALES has demonstrated the crucifixion took place. The week during which the covenant was confirmed, was that in the "midst" of which the sacrifice and oblation virtually ceased. Consequently it could not extend beyond A.D. 34—the latest time to which seventy weeks from the seventh of ARTAXERXES LONGIMANUS could reach.

As those chronological points, on which the whole question turns, are unnoticed in your article, to publish it would only tend to throw doubt and uncertainty on that which is well established,—the same as if we should question whether two and two make four.

You will understand that it gives us no pleasure to have to point out the absence of sound premises in your reasoning; but you may be assured that had one for whom we had no respect thus written, we should have passed it by in silence. Our respect for you has caused this explanation of the reasons why we cannot present arguments which we see are unsound, and which can only create delusive hopes.

The Cause in Rochester.

BRO. BLISS:—As some of the friends of the Second Advent cause have left Rochester within the last few years, and are now living at a distance from each other, and are deprived of the social privileges they once enjoyed together, I thought they would be glad to hear something concerning the cause in this place. I therefore wish to say through the *Herald*, that we have just received a visit from our beloved Bro. HIMES, who lectured three times last Sabbath in Minerva Hall, to large congregations. The preaching was truly like "cold water to the thirsty soul." I think, with the Lord's blessing, his labors will result in much good. It must have been truly gratifying to him to meet with so many smiling countenances; it reminded me of those happy seasons we used to enjoy together about '43: we heard the same kind of doctrine, and as it was then, so is it now, "meat in due season." The text in the forenoon was from Heb. 10:36. The discourse was well calculated to comfort and encourage the Christian to persevere in his warfare, and wait with patience for the hope of the promise made of God unto the fathers by the prophets. In the afternoon, he pursued the same subject, dwelling more particularly on the nature of the promise spoken of in the text, and the reasons why we are waiting for its fulfilment. In the evening, his text was 2 Pet. 3:4—"Where is the promise of his coming?" He chose this text in order to lead to the inquiry, "Where is the promise?" &c.

In pursuing the subject, he quoted those numerous passages that refer to CHRIST's first coming, in which there is a chain of argument in favor of his second, that cannot be broken. In consequence of the urgent request of friends, Bro. HIMES has consented to lecture twice more in this place—Monday and Tuesday evenings next. Yours, Wm. BUSBY.

Rochester, Feb. 7th, 1851.

Mr. FOOTE, from the committee on foreign relations, to whom had been referred memorials in favor of adopting some substitute for war as a settlement of national difficulties, reported a resolution declaring, as the opinion of the senate, that in all future treaties by the United States, provisions should be made for settling difficulties with foreign nations by arbitration before resorting to war.

To Correspondents.

T. SMITH.—The marginal reading, "every creature," is better than Campbell's rendering, "all mankind." This last is open to other objections besides those you mention. It does not notice the distinction made between man, and the creature which was made subject to vanity for the sin of man.

A letter, without signature, dated Matilda, C.W. (enclosing \$2, which is credited to those named,) inquires if we will publish articles on given subjects? We have no objections to the subjects named, nor to the one we suppose to be the writer; but we cannot promise to publish what we have not first read. He refers to another communication, which we suppose is one containing personal matters. He will see that we do not insert such in the *Herald*.

P.—The peculiar punctuation shows that N. wrote both articles to which you allude. He has doubtless felt all that he there describes, and can sympathize with those whose trials he refers to. Thank you for the copy.

APOCALYPTIC SKETCHES.—We again resume the reprint of these valuable "Sketches." Lecture 11 closed with No. 16—Nov. 30th—of last vol. Lecture 12 is continued in this number. Those who omit the perusal of these Lectures, will lose the enjoyment of a rich feast.

NEW AGENT IN ALBANY.—By the request of Bro. F. GLADDING, our former efficient agent in Albany, and the consent of Bro. H. H. GROSS, the latter will act as agent from the commencement of this vol.

CORRESPONDENCE.



THE HOMER MEETING.

BRO. BLISS:—Our meeting has closed; and though sick, and in the midst of a sick family, I sit down to give you a brief outline of its history and results.—Bro. Himes arrived here from Auburn on Wednesday evening, Jan. 22d, and though much prostrated and worn out with his labors and trials at that place, he commenced his labors here the same evening, and continued them until Wednesday of the present week. He left us yesterday for the West, and it was with reluctance that we parted with him, his self-denying and self-sacrificing efforts had proved so great a blessing to the Church and the world during his short visit among us. Though in feeble health, his labors were abundant, preaching twice a day, delivering in all some twelve discourses, besides attending all the meetings for conference and prayer. But though he has gone, the prayers of many will ascend to the throne invoking the blessings of heaven to attend him in his mission of mercy, and labors of love. The meeting was well attended by all classes, and our new chapel was, for the most of the time, crowded with those who listened with silent and solemn interest to the different subjects presented, relating to the past, the present, and the future. The field of discursive, historical, and chronological prophecy was gone over,—the “call out of Seir” was responded to, and the time of night was given.—This meeting, by the unanimous consent of our brethren, was one of the most profitable and interesting meetings of the kind that has ever been held in Homer. Much of the deep-rooted prejudice which existed in the minds of many was removed, and many false and erroneous ideas respecting us as a people have been corrected. The objects to be accomplished by our mission, and the great work in which we are engaged, has been more fully understood by all classes. The Church has been “strengthened” and “confirmed,”—wanderers have returned to the fold of Christ; precious sinners have been converted to God; and last, though not least, our brother left us as he found us, “at peace among ourselves.” The bond of Christian union and fraternal affection, which for years has cemented our hearts together, was only strengthened by our mutual efforts to glorify God, in laboring for the salvation of sinners, and spreading a knowledge of his truth. During our meeting, which lasted for eight days, not one discordant note was heard to disturb our peace, or mar our harmony. Points of difference which existed upon other subjects, were not suffered to divide our interest, affect our union, nor prevent our co-operation in the great work in which we feel called upon to engage.

The last afternoon of our meeting was one which will not soon be forgotten by those who were present. Our brethren and sisters had assembled for mutual conference and prayer. Many who were not identified with us, but had become more or less interested during our meeting, were present; about two hundred in all had convened. Our meeting was about to close—brethren from different points of the compass, who had been present during its continuance, were about to separate,—memory, faithful to her trust, was still holding in her sacred citadel the many solemn and interesting truths to which we had listened. The responsibility arising from the importance and magnitude of our work, rested with weight upon our minds;—wanderers confessed their wicked departure from God; the Spirit was stirring with sinners—but one feeling seemed to pervade the meeting. We yielded to the struggling emotions of our hearts, and tears of joy, sorrow, and anguish flowed freely from the eyes of nearly all that were present. Thus terminated our meeting, and the labors of our brethren. May the seed sown continue to germinate, and a glorious harvest yet be gathered in.

Now that our meeting has closed, and our brother has taken his departure, we may be indulged in a few reflections arising from contemplating the meeting and its results. We have for some time been of the opinion, that however important other truths and doctrines may be, in their place and time, the great work in which we are called to engage is a “specific” one, and the union, harmony, and spirit which characterized our meeting together, with its happy results, have only tended to strengthen our convictions. The coming of Christ,—the resurrection from the dead,—the establishment of God’s everlasting kingdom,—the importance of practical Christianity, together with the evidence that the prophetic Scriptures, and signs of the times, clearly indicate the rapid and near approach of these grand and solemn events, were the themes which gave such happy tone and character to our meeting.

In the spirit of this great mission our brother came among us, and engaged with all his remaining energies and strength. The results have been glorious, and eternity alone will determine the amount of good that has been accomplished. It may not become one who wishes to have but little to say or do in reference to the conduct and motives of others, whose course tends to scatter the seeds of discord and strife among the disciples of Jesus, to speak in reference to the false issue which has been raised respecting the object of our brother’s mission to the West. We shall leave it for those among whom he labors (and we think such the best arbiters in the matter), to determine whether “a final disruption of our once united and love-bound brotherhood is planned and threatened, and now in process of accomplishment.” If the labor of Bro. Himes among us at this time is any criterion by which to determine the object of his mission, (and we cannot conceive why such a plot, “planned and threatened” as the above, should be kept secret when among his friends,) then the false and wicked charges and cruel intendoes employed in reference to our brother and his mission, must re-

turn upon the heads of those who have preferred them, and the guilt of seeking to raise a false alarm, at the sacrifice of the character of another, for the purpose of crippling his energies, and paralyzing his efforts, all to answer their own selfish and wicked ends, must rest upon them. We prefer to leave such men in the hands of God, earnestly desiring that they may see the unholy and unchristian work in which they are engaged, sue for pardon at the foot of the cross, and speedily prepare to meet an offended God.

Your brother in Christ, L. E. BATES.
Homer (N. Y.), Jan. 31st, 1851.

Extracts from Letters.

BRO. EPHRAIM WALKER writes from West Becket (Mass.), Feb. 3d, 1851:

DEAR BRO. HIMES:—I cordially respond to the call from the brethren for a Conference in New England, hoping that it may be a medium through which to set in order the things that are wanting, that we may guard against all future schisms in the body, and that the members should have the same care one for another. Therefore, let us not be discouraged at what will come. As it is written, “For thy sake (Christ’s) we are killed all the day long; we are accounted as sheep for the slaughter.” “What shall we then say to these things? If God be for us, who can be against us?”—Rom. 8:36, 31. Great will be the reward of those who, by patient continuance in well-doing, seek for glory, immortality, eternal life.

I have some cheering intelligence to communicate from this portion of God’s moral vineyard. It is manifest that the Lord is yet waiting to be gracious, and is not willing that any should perish. To this end, God has caused the cloud of mercy to overshadow many souls in this vicinity, to their emancipation from darkness into the marvellous light of God’s love. In Lee, a new church is constituted, from the good work of nearly forty members, under the pastoral care of Elder Gale, a Baptist. Measures are now being taken for the erection of a house of worship. The good work is still going on with great interest in Hingham, a few miles distant. Great accessions have been made. Every Sabbath for some time past, the water-side has been visited by many willing converts, notwithstanding the ice, to commemorate the burial and resurrection of our Saviour. I hope and trust the good work will continue to go on, until this entire vicinity shall receive a joyful refreshing from the presence of the Lord. I feel my great weakness and entire dependence on God, and desire more faith and holiness, that I may come up more boldly to the help of the Lord against the mighty. I ask for the prayers of God people for myself and for bleeding Zion, that she may have beauty for ashes, and the oil of joy for mourning. I still feel an intense desire that some of the efficient Advent preachers would come to this place, and unfurl the banner of God’s everlasting kingdom, and see what can be done. Will Bro. Himes, and some others, come at this Macedonian call? If any brother should visit us, let him leave the cars at Chester Factories to West Becket, or by the way to Pittsfield and Lee depot. I will meet him at either of those places if he will signify at what time.

BRO. H. L. SMITH writes from Auburn (N. Y.), Jan. 30th, 1851:

DEAR BRO.:—The Conference here has been a rich blessing to us. In the midst of tribulation, we have been enabled to rejoice in God more and more. Although enduring trials, our minds have been stirred up to remember our “begun confidence” in the exceeding great and precious promises, spoken by the holy prophets and apostles, concerning the sufferings of Christ, and the glory that is to follow. Never were we more confident in looking for that blessed hope, and the glorious appearing of our God and Saviour in great power, to raise the righteous dead, to change the faithful living, to destroy all the wicked, dissolve, fold up as a vesture, and change the earth, thus delivering the groaning creation, by making all things new. O, then will come that blest millennium, when, with Christ, we shall reign in eternal life, to do the will of God on earth as it is done in heaven. We have been reminded of our need of patience in doing the will of God, that we might receive the promise, and of the necessity of keeping the word of His patience in this hour of temptation. We mean to give the more earnest heed to the things we have heard, lest we at any time suffer them to glide out of our hearts. The interest was so great the last evening that Bro. Himes preached, that Bro. C. B. Turner tarried with us a few days and preached the word, which some gladly received; and on last Lord’s day, three were converted from nature’s darkness, and with two others, who had before confessed Christ, but had not been immersed, were buried with Christ by baptism. The last evening Bro. Turner was with us, two more manifested their desire for the kingdom of God, by publicly asking an interest in our prayers, and one of them confessed with the mouth the Lord Jesus. Last evening was our prayer-meeting, and though the weather was very stormy, yet one seeking soul was with us. Pray for us, that we may “continue in the faith, and never be moved away from the hope of the gospel.”

I am more and more satisfied every day, that the combined agencies of the “wicked one” are engaged to draw away the children of God from their fidelity to their Lord. In this city, some in the Methodist society who have professed entire sanctification, are now being led by him captive at his will, deceived, supposing they are communing with Paul, Luke, &c., when “the spirits of devils” are gathering them against Christ, for the great battle of God Almighty. Jesus says, “Behold I come as a thief. Blessed is he that watcheth and keepeth his garments.” Yours, waiting for the kingdom of God.

BRO. J. LITCH writes from New York, Feb. 7th, 1851:

DEAR BRO. HIMES:—I came to this city on Wednesday of the present week, for the purpose of being

present at the Conference which commenced its session on that day at Washington Hall, Hester-street. Our meeting has progressed most harmoniously, and resulted in the formation of a Missionary Conference, to be known as “The New York Second Advent Missionary Conference.” The particulars you will find a due time receive from another source.

I have also good news to communicate in reference to the work of God in Yardleyville, Pa., where, during the last week, the work of God has commenced and progressed in a most interesting manner, and several souls have found peace in believing. Bro. I. E. Jones spent the last week with them, and was rendered a blessing to the people, in co-operating with Bro. Farrar and Lanning. At the latest intelligence, the work was still progressing.

Yours, in the blessed hope.

Obituary.

CLARINDA, daughter of Horace and Sarah Briggs, of Thornton, Cook Co., Ill., and formerly of Westville, Franklin Co., N. Y., after a painful sickness of four months, and great suffering, died, May 25th, 1850, aged 23 years. She was naturally a kind, affectionate, loving child. She was awakened to a sense of her condition as a lost sinner in 1843, under the labors of our dearly beloved Bro. R. Hutchinson. She sought and found pardon, and became an ardent lover of the truth of the soon coming and kingdom of our Lord and Saviour Jesus Christ. She lived a faithful Christian for considerable time, but after the passing of the time, and the bad influence of the world, she lost to some extent her first love, and became rather indifferent to the great concern of the soul, until quickened again under the labors of Bro. Himes, at Malone, N. Y. On hearing the evidence of the restoration of the kingdom to Israel, she again saw and believed, and continued faithful unto death; and although her sufferings were very great, she bore them with Christian fortitude and patience, and often remarked that her sufferings were light, in comparison with what Jesus has suffered. She regarded death as an enemy, and was very confident in the belief that her sleep would be short. I think very few, if any, have died leaving a stronger or clearer evidence behind of a resurrection unto life than she has. Yours truly, HORACE BRIGGS.

ADDRESS OF ADVENTISTS.

Assembled in Conference at Auburn, N. Y., January 15th, 1851; being an exposition of their views on

THE SECOND ADVENT—THE MILLENNIUM—THE NEW HEAVENS AND EARTH, &c.

(Continued from our last.)

To those who are willing to take the word of God for their guide in these matters, we would now present some proofs of

THE PERSONAL ADVENT OF CHRIST.

It may not be necessary to enlarge very much on this point, as the doctrine of the personal advent of Christ is not very generally controverted, though it is generally held to be post-millennial. It is however true that since this doctrine has been agitated, the number of professed Christians who disbelieved it has been found much larger than was previously supposed; and the number is probably increasing through the influence of Prof. Bush, and others of that school of theology.

1. *Christ’s own promise.* Our appeal is to the Scriptures, in their plain and common sense meaning. What saith the Lord?

When Jesus was about to leave his disciples, the time having come for Him to be “delivered up,” and for his ascension, he said: “If I go and prepare a place for you, I will come again and receive you unto myself; that where I am, ye may be also.” “Ye have heard how I said unto you, I go away, and come again unto you.”—John 14:3, 28. How could these confiding disciples understand Christ otherwise than as affirming his personal return? And this return, not from the grave, but from “his Father,” whither he was going to “prepare mansions” for his people. They expected of course that Christ would come in the very sense in which he was to be absent: this was a personal absence, not a spiritual or providential absence, for in both these respects he was always with them, as he will be with his people “to the end of the world.”—Matt. 28:20.

They would have been amazed to have been told that the Lord’s coming was either at death, or the destruction of Jerusalem, as is now very frequently contended. For they afterwards preached that Christ would come to destroy death by the resurrection, not to inflict it upon his disciples. And as to the fall of Jerusalem, they could not expect the “mansions” which Christ promised at his return, in the mountains and deserts to which they were admonished to flee, when “Jerusalem was surrounded with armies.” But when Christ comes in person, his people will have “an inheritance incorruptible, undefiled, and that fadeth not away, which had been reserved in heaven” for them, and to be “revealed in the last time,” even the “New Jerusalem.” If we search through the New Testament, we shall not find any intimation from Christ or the apostles, that the Lord would “come again” spiritually or providentially; as the absence was personal, the return must be personal. Can any Christian man contemplate the Lord Jesus as he made these promises of return, and believe that he intended to say to them, You shall die, or that Jerusalem will be destroyed? It seems incredible.

2. *The promise of the angels.* After the resurrection of Christ, he showed himself to be the same person who had suffered and died, “by many infallible proofs;” and that he was a corporeal being could not be doubted. He ate with them, they had the opportunity of seeing his hands and his feet, and of putting their fingers into the print of the nails, and of thrusting their hands into his side. He declared that he was not a “spirit,” requested them to handle him and see that it was himself, and not a spirit, which “had not flesh and bones,” as he had. After all these evidences of his personal, corporeal existence, he led them out as far as the Mount of Olives, “and while they beheld, he was taken up; and a cloud received him out of their sight. And while they

looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”—Acts 1:9-11.

How can there be any room for doubt as to the manner of Christ’s coming, with this text and the preceding facts before our minds? Nothing occurs at death analogous to this event! Nothing occurred at the destruction of Jerusalem corresponding to this description. And it may be proper to ask, How can the outpouring of the Spirit, in the millennium, constitute a fulfilment of the promise of the “men in white apparel?” Impossible! It is just as certain that Christ will come personally and corporeally, as that he was raised from the dead; and it is as certain that he was raised, as that he was not an impostor.

3. *The testimony of the apostles.* A few days after the ascension of Christ, when the day of Pentecost was come, Peter stood up and preached a sermon which converted three thousand; the subject matter of which was, that “Jesus of Nazareth,” whom they had killed, had been “raised up,” agreeable to a prophecy in the Psalms, and that he had ascended to the right hand of God, to sit there “until His enemies be made his footstool.”—Acts 2:22-36. In a few days, again we find Peter preaching, and calling upon men to “repent and be converted, that their sins might be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto them.”—Acts 3:19, 20.

Paul declared that God had “raised up Christ from the dead, no more to return to corruption.”—Acts 13:34. He preached also at Athens, that “God would judge the world in righteousness, by that man whom he hath ordained: of which he had given assurance to all men, in that he had raised him from the dead.”—Acts 17:31. And the result of Paul’s labors among the Thessalonians, led them to turn from “idols, to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.”—1 Thess. 1:9, 10. And he left no room for doubt as to the personality of Christ’s coming, declaring that “The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God,” &c.—1 Thess. 4:16.

Such testimony might be multiplied to almost any extent, but we think that such as are unconvinced of the personal advent of Christ, by these Scriptures, would not be convinced by an array of all that bear on the subject; for these are most distinct and impressive in their announcements of this great cardinal doctrine of the Bible. Intimately connected with the doctrine of Christ’s personal coming, is the doctrine of the

MILLENNIUM AND PERSONAL REIGN OF CHRIST ON EARTH.

It is surprising that any who admit the personal advent of Christ, should deny the personal reign of Christ on earth; for these two doctrines stand or fall together; and we cannot but accord to those who deny both of these doctrines, greater consistency, than is manifested by those who maintain the personal advent, but deny the personal reign. A learned American divine has said, We can see good reason why the first advent of Christ should have been personal, as he came to make an atonement, by suffering death, but can see no reason why he should come personally the second time. This theologian must have lost sight of the doctrines contained both in his Bible and hymn book, or he could never talk thus; as the former teaches that Christ will come to establish his kingdom, and the latter breathes forth its melodies in such strains as the following:

“Lo! he comes, with clouds descending,
Once for favored sinners slain!
Thousand, thousand saints attending,
Swell the triumph of his train!
Hallelujah!
Jesus comes, and comes to reign!”

There are quite as many reasons why Christ should come personally the second time, as that he should so come the first time. At that time will occur the judgment, the resurrection of the righteous, the burning of the world, the creation of new heavens and earth, and the establishment of his kingdom. All these events are associated with the second, personal advent of Christ, and with this they must all stand or fall. So that whoever endeavors to explain away the one, or turn it into a figure, must, to be consistent, treat all in the same way. But we have now to notice the doctrine of the personal reign of Christ. In proof of the truth of this doctrine, we mention the historical fact, that this was the faith of the primitive Church. In “Gibbon’s Decline and Fall of the Roman Empire,” chapter 15, we read: “The ancient and popular doctrine of the millennium was intimately connected with the second coming of Christ. As the works of the creation had been finished in six days, their duration in their present state, according to a tradition which was attributed to the prophet Elijah, was fixed to six thousand years. By the same analogy it was inferred that this long period of labor and contention, which was now almost elapsed, would be succeeded by a joyful Sabbath of a thousand years; and that Christ with a triumphant band of the saints and the elect who had escaped death, or who had been miraculously revived, would REIGN UPON EARTH until the time appointed for the last and general resurrection. So pleasing was this hope to the minds of believers, that the New Jerusalem, the seat of this blissful kingdom, was quickly adorned with the gayest colors of the imagination.”

Bishop Newton says, p. 673 London edition of his work on the prophecies, that the doctrine of the personal reign of Christ during the millennium, “was believed generally in the first three and purest ages of the Church.” For further confirmation of this fact, we refer to the writings of Barnabas, Irenaeus, Justin Martyr, Lactantius, and others, whose testimony has often been quoted at length, but which our present limits will not permit us to do now.

This fact however speaks volumes in confirmation

ADVENT



Luke 9: 28-30.

HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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THE STORM.

While the tempest stirs the lake,
While the rowers' fears awake,
While the storm is raging high,
Mingling water, earth, and sky,—
He who can from peril keep,
On a pillow lies asleep.

Hark! the wild cry of despair,
Rises on the midnight air,
"Lord, we perish" on the wave,
"Save us, Lord," thy servants save;
Then He speaks, and then He bids
All the winds of all the winds.
"Peace, be still," and all is still
O'er the waters, on the hill—
Not a breath, and not a sound,
"A great calm" is all around;
"Why so fearful," then he saith,
"O ye men of little faith!"
Lost in wonder, they began
To ask in dread—Can this be man?

Sovereign King of winds and sea,
The universe belongs to thee;
To us sinners it is given
To know thee as the God of heaven;
Lord of all, from out mankind
Let thy Church thy goodness find,
Till its troubled waves at rest,
It blesses Thee—by Thee is bless'd;
Hears thy voice—like holy balm—
Diffusing grace—a heavenly calm;
Its contests and its trials cease,
The Saviour speaks, and all is peace.

Rev. A. Gros.

Apocalyptic Sketches,

OR,

Lectures on the Seven Churches of Asia Minor

BY REV. J. CUMMING, D. D.

LECTURE XII.—CHRISTIAN FAITHFULNESS.

"Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

(Concluded from our last.)

But this faithfulness has a limit; it is said, "Be faithful unto death, and I will give thee a crown of life." It may denote, in the first place, Be faithful to the end of life; do not, as some persons do, accept Christianity to-day, and burst forth into the most fervent expressions of enthusiasm, and then to-morrow, or next year, revert into all the apathy which you felt before. Receive the truth with all fervor indeed, but cleave to the truth with all the fixity of a riveted principle. We do not want the momentary flash of the meteor, that bursts in brilliancy, and then leaves the night darker than before; what we want is the calm and growing sunshine of the rising sun, which shineth more and more unto the perfect day.—We ask not for the thunder-shower, which comes down in fury, sweeping all before it; but for the ceaseless, silent, penetrating influence of the dew, which makes the earth fertile, and bud, and bring forth. We want that Christian principle and feeling, which mingles itself with every action, and goes down to that which is deepest and truest in human nature, and becomes the enjoyment of all, the support of all, and the consolation and the peace of all. Be faithful to the end of life, ending, as you have begun, by looking unto Him who is the Author and the Finisher of our faith.

But perhaps the meaning is not only, continue faithful to the end of life, but it may mean also, "faithful unto death," by laying down our life, if need be, for Christ's sake. Let us look this in the face. I do not think it is altogether judicious for a minister to say now, "Could you die for Christ's sake?" because when dying times come, a dying spirit will be given. When God requires martyrs, he makes them; he fits his people for the exigency when it comes; and therefore, to ask a man now, Could you die for Christ? is to put a too strong question: and yet sometimes we should look it in the face; we should at least be able to say this, "None of these things move me; neither count I my

life dear unto myself, so that I may finish my course with joy." We should be ready to lose our life for Christ's sake, in order that we may gain it. The Apostle Paul says to the Christian Hebrews, "Ye have not yet resisted unto blood." He speaks of it as a thing that may come, and for which we ought ever to be prepared. We know not what times are before us; we know not what scenes may soon turn up. We see all so fair, so calm, so beautiful, in this favored land of ours, because the overshadowing pinions of our God are stretched over us. But if we, like other lands, become unfaithful to Christ, to his truth, to duty, and to duty in the shape in which it is needed in the present day—self-sacrifice, generosity, large-hearted liberality,—those overshadowing pinions, which are more impenetrable than all the bulwarks of man, will be folded, and then our land will be rocked by the earthquakes which are shattering and convulsing every other land, and the thunder-stamp of revolution may be heard at our doors, and blood may stain our streets, as it has stained that of every capital in Europe.

If it be true, as great men and good men think, that the whole world is splitting into two great sections—one consisting of God's people, who are becoming every day more real, more earnest, more intense, more careless about ceremony, more concerned about vital truth, more like Christ, more sympathizing with him, more zealous for his cause; and the other half of the world—worldly men, who are becoming daily more visibly and distinctly allied to Satan, and ready to exert their whole strength for him, and to fight for him and to die for him; then, when the two hosts have taken their places, and each army has received its specific and peculiar polarity, that tremendous antagonism will begin which will show the black lines of murderers on Satan's side—for he was a murderer in the beginning; and the noble army of saints and martyrs on the other side—for such have Christ's people been in the best and in the worst of times. Such a crisis is coming,—and it is my conviction that it will come, and come far sooner than any of us are dreaming of,—for 1849 is only a lull in the midst of the terrible storm that has come upon us. Sailors talk of what they call "breeding weather," i. e. calm weather, when the sail flaps upon the mast, preparatory to a storm: in such weather they make ready to take in every stitch of canvass, every man stands at his post, the ship is made all tight and trim to ride out the approaching hurricane, which in six, eight, or ten hours comes rushing on, convulsing heaven and earth as it sweeps past them. This 1849 is the breeding weather; by and by the storm will come, and come right speedily, and only they whose anchor is in sure ground, whose refuge is the Son of God, whose hearts are, as they should be, under the influence of the Spirit of God, whose only standard is the Bible, whose only pole-star is the Saviour, whose only hope is Deity,—these alone will be able to ride out the storm; and when it has ceased, and the earth has undergone its wreck, they will be found in that holy ark, not built by Noah, but built by Christ, which will bear them safe amid the storms, and the fury, and the waves of this present troubled world, and land them, not upon the barren hills of Ararat, to look forth upon a world dismantled and depopulated, but upon the everlasting hills of the heavenly Jerusalem.

Be faithful, then, even unto death, and at the expense of martyrdom, if needs be, for Christ's sake. In order to be faithful, we must be fully convinced of the truth of God's word. Make up your minds upon evidence satisfactory to yourselves,—and the best evidence is when one's own heart responds to it,—that God's word is true; and when you have made up your mind that it is so, lay aside that fact in your heart, and leave it there, and when a geologist emerges from the bowels of the earth, or an astronomer descends from his aerial flight, or a traveller comes from the east, or from the west, and says, "I have discovered something that proves that the Bible is false," just tell him, "I

have settled it in my mind, upon clear and conclusive evidence, that the Bible is true; and whatever you have discovered, above or below, in the east or in the west, never can disprove it; it will be found that your science is defective, not that God's word is false." Treat the inspiration of scripture as a thing settled; do not always bring the Bible into discussion; give it, once for all, a thorough investigation; weigh every testimony, examine every proof; and when you have come to a full conviction that this book is true, lay aside the fact; do not bring it again into discussion; do not keep always reverting to the very threshold of Christianity; settle it in your minds that it is true; and when you have done so, and concluded, as the highest logic and the holiest heart will conclude, that this book is true, store it up as a settled point, not to be dragged into discussion because any fool comes and tells you that he has discovered something which may upset it. It rests on its own immutable foundation. See this, examine this, lay this clearly before your mind, and then you are prepared for whatever may betide. If a sailor at sea has always a lurking suspicion that his compass is a bad one and may deceive, he will feel always in jeopardy; but if he commits himself to his compass, and steers by that, conscious that it is right, he will then go on confidently and safely. And so it must be with you; the only way to remain faithful to Christ—even to martyrdom—is to have a clear, fixed, immutable conviction within you, that God's word is indeed God's word.

Above all, let me exhort you to seek the Holy Spirit to enable you to be faithful. You cannot sink in the rolling billows when the storm bursts forth in its fury, if you lean upon Christ and believe that he can save you. But this perseverance in leaning—this faithfulness unto death—is "not by might, nor by power, but by the Spirit of the Lord of hosts." You may say it is paradoxical, or contradictory, but it is matter of fact, (and one fact is worth a whole cart-load of metaphysical discussion,) that the man that leans most on strength that is above him, does the most, in that strength, in the battle of life that is before him. This is one of the grand paradoxes of Christianity, that just as the man who believes that he is justified by a righteousness without him, is the man who has a heart most inlaid with holiness within him; so that man who leans most upon God's Spirit as all his strength without him, is just the man who labors most and does most in the world around him. Lean upon the Spirit of God, and you will have strength sufficient for anything that may be required of you; lean upon your own strength, and alas! you will indeed find it a broken reed that will fail you when you most need it. The Church walks the straight road through the wilderness itself when she leans upon the arm of her beloved. We must lean; creatureship must lean; faith finds its safety and its strength in leaning.

Let me add, as my last remark upon this faithfulness, that we must be faithful, not merely in great places, but wherever God, in his providence, may place us. Some seem to think, "If I were placed in some lofty post in order to play a brilliant part in the eye of the world, how faithful should I be!" But, my dear friends, if you cannot be faithful in the servant's place, you will never be faithful in the master's. If you cannot be faithful in the by-paths of common life, you never will be faithful in the high-roads of public life. More of real Christianity is seen by God in the nooks and corners and sequestered lanes of this great city, than in its parliament, in its halls, in its palaces, and its great public and prominent places. If we cannot be faithful in the least, we have the highest possible authority that we cannot be faithful in the greatest. We are not responsible to God for the place we are in, or for the strength we have, or for the success of our efforts; for what does the Lord say to the servant at the close of his career? He does not say, "Well done, thou good and successful servant;" but he says, "Well done, thou good and faithful servant." God expects us to be faithful; and

if we are faithful, we may leave to him the success or the issue of that faithfulness. God expects us to be faithful wherever we are, and however we may be situated.

There remains the promise given to us, on which I will shortly dwell, "Be faithful unto death, and I will give thee a crown of life." Without enlarging, let us notice, first, the donor of it—the Lord Jesus Christ; He who is all-powerful says, "I will give thee a crown of life." Next, the certainty of it, "I will give thee;" for he is faithful that promised. One promise of Christ is worth all the performances of all the mightiest put together. You may depend upon this promise, not as a peradventure that may be, but as a foundation of peace that shall remain when heaven and earth have passed away. Notice, also, the sovereignty of it; "I will give it." He does not say, "I will give him the reward of what he has done," nor does he say, "I will pay him so much for his work," but "I will give it." "The wages of sin is death;" but what is the converse? not "the wages of righteousness is life," but "the gift of God is eternal life." The lost in misery will carry with them the corroding and consuming recollection, "we have just got the wages for which we labored;" the saved in glory will carry with them what shall be the sweetest ingredient in their happiness, the happiest thought in their heart—that the brightest and most beautiful things of heaven are all by grace, not by merit at all.

Let us notice also the individuality of it—"I will give thee." I showed you this in preaching on the text, "I have prayed for thee that thy faith fail not." Do you see, it is not "I will give to them;" but, in order that no man may miss the prescription, or lose the prospect of the reward, he says, "I will give thee a crown of life." Much of Christianity is personal.—The question is, "What must I do to be saved?" and the answer is, "Believe on the Lord Jesus Christ, and thou shalt be saved." It is most important that we should recollect that we are not merged in the mass; but as we were lost personally, we must be saved personally. But each man must wash his raiment in the blood of Christ alone; each man must die alone; each man must be lost or saved alone. I believe that the most wholesome exercise is frequently to retire from the crowd and bustle and din of the world, and commune between God and our hearts alone. All great minds are much alone, all holy hearts are much alone.—They may touch the crowd at a thousand points; but yet there are in every true heart great and silent depths, like the depths of the mighty ocean, that are never touched or influenced by the tides and the streams that pass over them, into which the Christian retires and communes in silence, in secrecy, and in deep solemnity with the Father of spirits, and lives.

But what is the crown of life! It is not the Greek word diadema, that is here used, which means an emperor's crown; but it is the Greek word *στέφανος*, conqueror's crown, and relates to the crown worn by the successful combatants at the Olympic games, at which a wreath was placed on the head of the victor, to denote that he had conquered, and to dignify him in the eyes of the assembled people. These laurels withered, these bay-leaves faded away; but Christ says, "I will give to my faithful runner, who has run with boldness the race set before him,—to my faithful soldier who has fought the good fight of faith, not that bay or laurel crown, not that *στέφανος*, whose leaves shall wither and turn to corruption around the brows of him that wears it, but 'a crown of life,' an imperishable crown, a crown of glory that fadeth not away."

But my impression is, judging from the context, that this life is not the life of the soul, but the resurrection life. The whole of this epistle relates to Christ as the risen Christ. For instance, in ver. 8, "These things saith He which was dead and is alive." What was his death? His death upon the cross. What was his life? Not his own essential, divine life, of which he speaks in another epistle, but his resurrection life: the life, therefore, that is here promised

is the resurrection life. Thus in John 6:39, "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day;" and at ver. 40, "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." And in ver. 44, "No man can come to me, except the Father which sent me draw him: and I will raise him up at the last day." And again at ver. 54, "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day:" in which places you perceive the resurrection is associated with immortality. The resurrection is the special promise: in 2 Tim. 4:7, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." What day? The day that he specifies in the next clause,—"and not unto me only, but unto them also that love his appearing." Now, that day, I conceive, we have described in Rev. 20, where we read in ver. 4, "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus . . . and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection"—the resurrection from among the dead. The expression, "they lived and reigned," is just a paraphrase on "the crown of life."—"They lived and reigned with Christ a thousand years," signifies, if I may translate it into the words of my text, "they wore crowns of life a thousand years." I believe that this promise here made of a crown of life, is therefore equivalent to a promise of the first resurrection, of which all believers will partake. I have explained this to you before and at length. I believe there is a first and second resurrection; else, what does the Apostle Paul mean by saying, "If by any means I might attain unto the resurrection from the dead?" Every one will attain to that, for "all that sleep shall rise;" but if we look into the original, the Apostle's language appears distinct and special; "If I may attain εις την αναστασιν εκ των νεκρων, the resurrection from among the dead." And so the Apostle John says, "This is the first resurrection;" literally, "This is the resurrection, the first one;" i. e. the resurrection from the dead. And we read that when Christ appears he will "descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." Now I believe that when the dawn of that blessed millennium shall come, the trumpet shall sound, and there shall not be a dead brother, or a dead sister, or a dead son, or a dead near and dear one now mouldering in the tomb, but asleep in Jesus, who shall not hear and be electrified by the sound, and come forth and shine in the splendors of the resurrection morn, wearing a crown of life that fadeth not away; and that millennium with all its beauty and its blessedness will be but a foretaste and prelibation, or, as it were, the mere vestibule or ante-room of that everlasting glory into which the people of God shall enter and abide for ever.

Such is this crown of life, the first resurrection, the distinction of the saints, the glory of them that have fallen asleep in Jesus. It is not impossible, nay, it seems to me probable, that many now before me shall not fall asleep till they hear that royal sound. All things indicate we are rushing to it; all things show that it is rapidly coming on: worldly men cannot explain what the world is about; politicians cannot understand why all their schemes are failing, and all their diplomacy coming to naught; they cannot understand how it is that nations seem as if some terrible spirit had started up from the depth below, and driven them to destroy each other. It is the increasing chaos that precedes order; it is the disorganization that precedes a new combination; the world's sabbath is now close at hand. I have before told you that it has been clearly proved that the seventh thousandth year of the world will begin about A. D. 1862; it has already lasted nearly six thousand years, and according to the Jewish belief, seventh thousand years will constitute the great year of Jubilee, "the rest that remaineth for the people of God." It is very remarkable also, if what Clinton has established be true, that the great prophetic epochs will all terminate within five or ten years of that period. It is not for man or angel to specify the year; but we know it is for all men to be prepared; and then, they that have a sabbath heart shall be fitted for a sabbath rest; and they that have a millennial love, shall enter into millennial joy.

Geology and Scripture Harmonized,

BY REV. DAVID KING, LL. D., OF GLASGOW.

Save me from my friends, is one maxim which is true among very many which are false.—

Many a man has been ruined by his friends.— Many a system has been injured by its advocates, and the cause of religion is not an exception. Scarcely had the footsteps of our Saviour disappeared from Calvary, before the professed friends of truth were publishing to the world how to do evil that good might come, and how to practise pious frauds. It was a bosom friend who counselled Alexander to accept the offer made him by Darius, and had it been followed, it would have converted into a petty gilded satrap the conqueror of the world. It was the protector and friend beloved of Luther who tried to persuade him not to venture before the Diet. Had he faltered then, the genius of the Reformation might have slunk away into a monk's cell, and the glorious hour on the dial of the world's redemption might have been put back centuries. In the final result, whatever vicissitudes there may be in the contest, no one can have a lingering doubt of the triumph of truth as revealed.— During past ages nine times, after as many successive discoveries, have the enemies of truth blown with mighty trumpet the downfall of the system of the Bible. But as further light dawned, and the clouds gradually disappeared, there was revealed, not the ruins of the temple of God, but the hideous deformity of the defeated foe.

All errors and heresies, like the serpent, have their gilded spots or stripes, but their course, like that of him that begat them, is marked by slime. While truth, like the martyrs and confessors, may be traced through the dungeon depths and consuming fires, yet its blessed and triumphant termination is as sure as God reigns. No friend of the Bible need any more fear the results of geological investigations, than our country has cause to fear from the hostility of the harmless savages lingering on the shores of our western waters.

Nor need we be surprised that the ill-judged apologies of friends may damage the cause of religion in particular cases. The world has learned not to judge Christianity from Jesuits, and even the Pagans have discovered that the only representatives of the Bible they once knew, were in reality the bitterest foes of that blessed book. And hence, at this very time, some of the officers of government in Sumatra, who are obliged to take the oath of office with one foot planted on the cross, are the valued friends of Protestant missionaries who preach the pure Word of God. And what would be thought of expositions of the sacred volume, if we had to derive our estimate from such as Adam Clarke's Commentary, who has most strangely selected as his chosen heroes, such characters as Cain, and Balaam, Dives and Judas? Well may truth and piety pour forth her earnest prayer, "Save us from such friends."

The community had a right to expect from the known ability and learning of Dr. King, that he would at least have rigorously examined the objectionable grounds of geologists, and most carefully have surveyed the points of supposed collision between the facts as revealed in nature and revelation. Although the writer makes no pretension to any one qualification for examining this subject, yet we presume that it will be seen that the Bible has not been materially vindicated by this additional volume.

There have been some misgivings in the sacramental host as they heard these laborious men in doubtful character mining their way seemingly under the very walls of our Zion. Some have boldly assumed the name of Liberals, and have summoned us, in the name and by the authority of Science, to abandon the crumbling fortress of our faith, and take refuge in the stronghold of Reason.

But there are certain truths revealed in nature and the Scripture, the character of which no human discovery can ever change. The shepherd boy, as he watched his flock in the fields of Jesse, thousands of years before the discovery of the telescope, had just as glorious conceptions of the splendors of the noon-day sun, or the milder radiance of the stars, those "burning sapphires," as the myriads in our day, who have an hundred works on astronomy piled on their shelves, filled with the results of Newton, Herschel, and Leverier, and the telescope of Lord Rosse.

Thus the Pagan who had for years offered sacrifice to Jove, when converted under the preaching of Paul, and taught the Scriptures, could understand the eternity and power of God, the plan of redemption, the work of the Spirit, the doctrine of man's depravity, and the necessity of regeneration, just as clearly and as vividly as the divine in our days, steeped in all the sacred literature of Germany, England, and America.

To the reality and importance of these fundamental truths, the profoundest thinkers for the last eighteen hundred years have added nothing. New divinity has added nothing; metaphysics have added nothing; nor do we expect any increase of light concerning them, any more than we do to our conception of the majesty and splendor of the noon-day, by being able to resolve a ray of light into its primitive colors.

There are some who are so given to glorify

human progress in science and religion, that they would fain make us believe, that to the unlettered Hebrew pilgrims of the wilderness, the omnipotence of God seemed not half so strong as to the divine in the nineteenth century; that the eternity of God appeared not half so long, as to us who have studied the Differential Calculus; that any sciolist in chemical affinities could have taught Moses how to reduce the golden calf to dust. Others try to persuade us that the Spirit's process in the regeneration of the soul now subjected to the rigid analysis of the pure reason, ceases to be any longer a mystery; and others, as in the days of Cowper,

"Drill and bore

The solid earth, and from the strata there,
Extract a register by which we learn
That He who made it, and revealed its date
To Moses, was mistaken in its age."

Seriously, some geologists, and Dr. King among them, ask us to believe things which require not a little amount of faith, not to say credulity.

Can we believe that Jehovah was sixty thousand years creating this great globe, while he created those mere trifles which men call the sun, moon, and stars, on the fourth day, and flung them out as mere ornaments of our terrestrial home? Can we believe that the plain and positive declaration of Jehovah in chap. 2 verse 4, that He ברא (baraim) created the heavens and the earth in a day ביום (byom,) can by any engine of exegesis be tortured to signify tens of thousands of years?

Are we to believe, because men have spelled out a few of the laws of crystallization, therefore God did not create one of the millions of the pebbles on the shores of ocean round and smooth, but made them originally all rhomboids, hexagons, and octagons, &c.?

Might we not as well believe that he created all the heavenly orbs square, and made no round trees, or fruit, or seeds? That all the stalks and stems of shrubs, grasses, grains, and flowers, were made according to the angular ideas of the wise men of this wondrous age?

Are we to believe the few hundred feet at most, which geologists have penetrated the surface of the globe, are sufficient to prove that Jehovah was for sixty thousand years, or six hundred thousand, amusing himself every ten thousand years in suffering a new strata slowly and sluggishly to form, and in creating Saurians, Ichthyosaurs, and Plesiosaurs, and all manner of "gorgons and chimeras dire?"

Can we believe that death entered the world before sin, and that these huge monsters seem to have been created for no other conceivable purpose, than destroying and devouring one another? We wonder if there were any Pre-existent old Roman spirits present to enjoy these bloody exhibitions?

Can we believe that while these strata were slowly forming, each demanding at least ten thousand years, a tree could stand, and have one half of its trunk enveloped by one strata, and then remain another ten thousand years, until its upper half was enveloped by another strata?

Are we to believe that such huge monsters, seventy feet in length, and whose limbs were seven feet in circumference, were created, and age after age lived, moved, and perished on our world, and not an eye to behold them but their Maker, not an object of existence even imagined by us?

Are we to believe that the world has been created sixty thousand years to teach us (according to Dr. King) two lessons: 1st, The mutability of this world: 2d, the folly of priding ourselves on our family antiquity? "*Montes parturiunt*," &c.—(To be continued.)

Christian Intelligencer

Isaiah.

"I felt," says Sir W. Herschel, "after a considerable sweep through the sky with my telescope, Sirius announcing himself from a great distance; and at length he rushed into the field of view with all the brightness of the rising sun, and I had to withdraw my eyes from the dazzling object." So have we, looking out from our "specular tower," seen from a great way off the approach of the "mighty orb of song"—the divine Isaiah—and have felt awestruck in the path of his coming. He was a prince amid a generation of princes—a Titan among a tribe of Titans; and of all the prophets who rose on aspiring pinions to meet the Sun of Righteousness—it was his—the Evangelical Eagle—to mount highest, and catch on his wing the richest anticipation of his rising. It was his, too, to pierce most clearly down into the abyss of the future, and become an eye-witness of the great events which were in its womb inclosed. He is the most eloquent, the most dramatic, the most poetic—in one word, the most complete, of the Bards of Israel. He has not the bearded majesty of Moses—the gorgeous natural description of Job—Ezekiel's rough and rapid vehemence, like a red torrent from the hills seeking the lake of Galilee in the day of storm—David's high gusts of lyric enthusiasm, dying

away in the low wailings of penitential sorrow—Daniel's awful allegory—John's piled and enthroned thunders; his power is solemn, sustained—at once measured and powerful; his step moves gracefully, at the same time that it shakes the wilderness. His imagery, it is curious to notice, amidst all its profusion, is seldom snatched from the upper regions of the Ethereal—from the terrible crystal or the stones of fire—from the winged cherubim or the eyed wheels—from the waves of the glassy sea, or the bleached locks of the Ancient of Days; but from the lower, though lofty objects—from the glory of Lebanon, the excellency of Sharon, the forests of Carmel, the willows of Kedron, the flocks of Kedar, and the rams of Nebaioth.—Once only does he pass within the veil—"in the year that King Uzziah died"—and he enters trembling, and he withdraws in haste, and he bears out from amidst the surging smoke and the tempestuous glory, but a single "live coal" from off the altar. His prophecy opens with a sublime complaint; it frequently irritates into noble anger, it subdues into irony, it melts into pathos; but its general tone is that of victorious exultation. It is one long rapture. You see its author standing on an eminence, bending forward over the magnificent prospect it commands, and with clasped hands, and streaming eyes, and eloquent sobs, indicating his excess of joy. It is true of all the prophets that they frequently seem to see rather than foresee, but especially true of Isaiah. Not merely does his mind overleap ages and take up centuries as a "little thing;" but his eye overleaps them too, and seems literally to see the word Cyrus inscribed on his banner—the river Euphrates turned aside—the cross, and him who bore it. We have little doubt that many of his visions became objective, and actually painted themselves on the prophet's eye. Would we had witnessed that awful eye, as it was piercing the depths of time—seeing To Be glaring through the thin mist of the Then!

How rapid are this prophet's transitions! how sudden his bursts! how startling his questions! how the page appears to live and move as you read! "Who are these that fly as a cloud, and as the doves to their windows?" "Who is this that cometh from Edom, with dyed garments from Bozrah?" "Who hath believed our report?" "Lift ye up a banner upon the high mountain!" "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem!" "Ho! every one that thirsteth, come ye to the waters!" He is the divine describer of a divine panorama. His sermons are not compositions, but cries from one who "sees a sight you cannot see, and hears a voice you cannot hear." He realizes the old name which gradually merged in that of prophet—"seer." He is the seer—an eye running to and fro throughout the future; and as you contemplate him, you feel what a power was that sight of the olden prophets, which pierced the thickest veils, found the turf thin and the tombstone transparent, saw into the darkness of the past, the present, and the to come—the most hidden recesses of the human heart—the folds of Destruction itself; that sight which, in Ezekiel, bore the blaze of the crystal and the eyes of the wheels—which, in Daniel, read at a glance the hieroglyphics of heaven—and which, in John, blenched not before the great white throne.—Many eyes are glorious; that of beauty, with its mirthful or melancholy meaning; that of the poet, rolling in its fine frenzy; that of the sage, worn with wonder, or luminous with mild and settled intelligence; but who shall describe the eye of the prophet, across whose mirror swept the shadows of empires, stalked the ghosts of kings, stretched in their loveliness the landscape of a regenerated earth, and lay, in its terror, red and still, the image of the judgment seat of Almighty God? Then did not the sight—the highest faculty of matter or mind—come culminating to an intense and dazzling point, trembling upon Omniscience itself?

Bards of the Bible.

"Lying Wonders."

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."—2 Thess. 2:8-12.

The following, which we copy from *Galigan's* (Paris) *Messenger* of Dec. 30th, is a good commentary on this text:

ANOTHER REPORTED MIRACLE.

It has already been stated, on the authority of a Lyons paper, that an alleged miracle recently took place in the Church of St. Saturnin,

canton and arrondissement of Apt, department of the Vaucluse, consisting in the flowing of blood from a picture representing the descent of Jesus Christ from the cross. The "Pouvoir" publishes a letter, dated the 24th, from the sub-prefect of Apt, Mr. Grave, on the subject, in which he makes the following extraordinary statements:

About the middle of the month he learned that the population of the district were greatly occupied by the statement that a girl of Saignon, named Rosette Tamisier, long noted for her piety, had, while engaged in prayer in the chapel of St. Saturnin, martyr and Archbishop of Toulouse, seen, touched, and kissed blood which flowed from the wounds in Christ's body, in the painting placed above the altar, representing the descent from the cross. It was added, that this "supernatural fact" had been repeated on three following days.

Shortly after, the sub-prefect received, through the mayor, the copy of minutes drawn up by the lieutenant of gendarmerie, in which that functionary states, that having on the 16th, at the invitation of the curate, gone to the church, he, having with the curate got on a table close to the picture, distinctly saw "blood flow from the wound by the side, and those of the two hands and the left foot." The blood on the right side consisted, says the lieutenant's report, of "eight drops in the form of pearls, of the size of a little pea;" on the right hand "it formed a line of six centimetres in length, ending in a drop;" on the left hand and the left foot the blood "was less abundant, but still sufficient to trace a line from the two points of three or four centimetres, also terminating in a drop."

Six or seven hundred persons were present at the time and saw all this. The curate then asked Dr. Clement, who was present, to wipe the blood away with a piece of white linen. This was done, and eleven marks of blood remained on the linen. Afterwards the flowing of the blood recommenced, but was allowed to coagulate on the painting. That "no doubt might exist as to the reality of the prodigy," the lieutenant caused the upper part of the altar and the painting to be removed, and ascertained that "it was absolutely impossible that the least thing could have penetrated the interior of the altar or behind the painting; moreover, the wall behind the painting was covered with a cement perfectly intact in all parts."

In consequence of this marvellous statement, the sub-prefect went on the 17th to St. Saturnin. The curate was absent, but, in company with the mayor, Dr. Clement, and Mr. Gay, advocate, he visited what he calls the "miraculous painting." These gentlemen stated to him that they had witnessed the oozing of the blood, as stated by the lieutenant of gendarmerie, and caused him to remark the coagulated blood on the painting. At this the sub-prefect says "he felt profound emotion." He then went to visit the young girl; he found that she lived in an inn kept by a female cousin. "She was in a state of suffering; her appearance was sickly; her eyes rolled mysteriously in their swollen orbits, and seemed to loose themselves in a cloud; their expression was full of melancholy;—her body extraordinarily thin; her attitude excessively modest; humility was painted in all her movements, and appeared in all her words; she expressed herself with great propriety, and spoke French more correctly than most uneducated persons." To all the sub-prefect's questions the damsel replied with great intelligence. "God," she said, "had effected this miracle for the conversion of sinners, and he had specially chosen St. Saturnin, because, four years ago, this locality was the witness of a great scandal. Her conduct," she added, "had been outrageously calumniated, also that of a priest; but she had not demanded reparation from God."

On the 20th, the sub-prefect, accompanied by Mr. Guilibert, Judge of Instruction, and Mr. Jacques, substitute of the Attorney of the Republic, went to St. Saturnin; the Archbishop of Avignon had arrived on the previous evening. After paying his respects to the prelate, the sub-prefect went, in company with Dr. C. Bernard, an eminent physician of Apt, towards the church. As they were ascending the hill on which it is situated, they heard the bell ring. "This," says the functionary, "was the signal of the commencement of the manifestation of the prodigy." He was much vexed at it, as he was desirous of being in the chapel "before the appearance of the oozing of the blood." But they hurried on. A number of persons were assembled around the church. The curate met him; he announced that the oozing of the blood had commenced, but that he could not open the church until the arrival of the Archbishop. However, the sub-prefect insisted, and, at last, the curate let him in. He took with him Drs. Bernard and Clement. The high altar was lighted with wax candles; at one corner was Rosette Tamisier, kneeling in prayer, with her hands crossed, and her head leaning on the altar. She appeared completely absorbed in devotion. "I ascended the table of the altar,"

says the sub-prefect, "accompanied by Dr. Clement; I examined the wounds by the light of a wax-candle; I ascertained that from those of the right hand, the two feet, and heart, blood oozed. The drop of blood which was on the right hand visibly increased; it appeared to me like a drop of blood, such as arises on the end of the finger on being pricked by a sharp instrument when the lower part is lightly pressed.—

It was at the moment at which the drop of blood of the right hand was about to fall or flow that I wiped it three several times with a piece of linen. The first two operations gave two very red stains of blood; in the third the stain was clearer. After this operation the wound remained perfectly dry. I also wiped several times the two wounds on the feet, and I remarked that the drops were clearer, and the oozing less sensible. I did the same to the wound on the right side; there were there a dozen drops of blood, which nearly formed the design of a heart. That of the middle presented the same phenomenon as that of the right hand, and it was of a darkish color. Those that were around resembled, on the contrary, the drops of the feet. I took away the drop of the middle, and one or two on the right. At this moment the Archbishop entered the chapel. I accordingly left untouched the other drops of the wound on the side, and abstained from wiping the wound on the left hand, from which no blood had oozed. I descended from the altar. The Archbishop, followed by a numerous body of the clergy, knelt at the foot of the altar, and after a short prayer, examined the drop of blood which I had left at the wound of the heart, and he wiped them off with a piece of linen. This piece of linen and mine were covered in all with above thirty drops of blood; and they were exhibited to the curiosity of the population, who filled the church. The clergy and a body of young girls sang hymns; and we waited in expectation of a new oozing, but none came.—The girl Rosetta Tamisier, who still remained absorbed in prayer, was asked several times if the blood would flow again. A first time she did not answer; a second, she said she did not know; a third, that she did not believe it would. After this last reply, about an hour after the arrival of the Archbishop, the curate (Mr. Grand) caused the picture to be displaced, and workmen turned it round. We examined it with a good deal of care, but I saw no particular mark. The canvass was perfectly dry; a thick coat of pitch covered all the back, and it was placed against a very thick wall. This was all the part I had in the event. The Archbishop then proceeded to celebrate mass, and I went away to draw up an account of what I had seen. I then visited Rosette Tamisier, whom I found suffering and greatly discouraged. She announced to me that she believed the prodigy would be renewed. And, in fact, I have since received a report from the Mayor of St. Saturnin, announcing that at nine in the morning of Saturday, the 21st, there was again an abundant oozing of the blood.

In a postscript to this letter, the sub-prefect states that a gendarme named Briol, who after his retirement from the chapel, had been placed to prevent the crowd from approaching the painting too closely, had remarked two drops of blood ooze from the right side, that he had wiped them two or three times with his pocket handkerchief, and that four or five stains still remained on it. He said that he had not at first given any account of this, because he feared that his pocket handkerchief would be taken from him, and he wished to send it to his mother.

The "Courrier de Lyon" states, that the blood which is said to have issued from the wounds in the side of our Saviour, as represented in the painting in the Church of Saint Saturnin, has been analyzed by two medical men, who have declared that its chemical composition exactly corresponds with that of human blood.

In reading this account of solemn mockery, this minute detail of Jesuit juggling, seriously sent forth from enlightened France in this 19th century, what are the emotions it inspires?—Are they not those of wonder, pity, and disgust? wonder at the temerity of Rome in this enlightened age, in attempting to re-enact the stale tricks of the dark ages; and at the gullibility of Mr. Guilibert, (and his associates, the Mayor, Sub-prefect, Doctor, &c., if they were not accomplices in the trick); pity for a population so sunk in almost hopeless, besotted ignorance, as to be fit recipients of such knavery; and disgust at the gross impiety, the barefaced deviousness of unrighteousness practised upon their ignorant victims, by archbishop, curates, and priests. Look too, a moment, at the object for which this pretended miracle is wrought. A great scandal was witnessed on this spot some four years before; the conduct of an uneducated girl having been "outrageously calumniated, as also that of a priest." Here is the key to the whole affair. The priest's character must be vindicated; the girl's character must be vindicated; she would lend herself, therefore, most willingly to any scheme by which her own character thus compromised, should be changed

in the eyes of her neighbors into one of saint-like purity, especially as under the direction of her ghostly accomplice, and in accordance with his teachings, she would be obeying the voice of the church.

N. Y. Observer.

Secrets of the Confessional.

The following statement in reference to the secrecy of the Romish Confessional, is quoted from the evidence of Drs. Doyle and Magaurin, (Roman Catholic bishops) before a committee of the British House of Lords in 1825.

"Would a priest think himself justified, in case he received in confession a knowledge of an intended crime, to take any measure by which he could prevent the execution of that crime?"

"No, he cannot, more than the means he uses with the individuals themselves?"

"Could he not warn the person against whom the crime is intended to be committed?"

"He cannot."

"Are not the parties who commit a murder generally known to the priests?"

"I do not think they are."

"Supposing it were stated to him in confession, would the priest think it consistent with his duty to divulge any part of a communication which was made to him in confession?"

"I do not think he would."

"Might he not disclose as much of it as would prevent the perpetration of the crime, without committing the person who has made the confession?"

"He could not divulge any part of it."

On the same subject we give the following passage from a pamphlet written by a clergyman, the Rev. Mr. Nolan, who had been a Popish priest. He was converted to the faith of the Gospel, and addressed several pamphlets to his Roman Catholic fellow-countrymen. He challenged inquiry, but no priest responded.—He lived several years after his publications, but is now dead. His third pamphlet, published in Dublin, in 1838, at pp. 23-35, contains this statement:

"But, my friends, the most awful of all considerations is this, that through the confessional I had been frequently apprised of intended assassinations and most diabolical conspiracies, and still I dared not give the slightest intimation to the marked out victims of slaughter.—But, though my heart now trembles at my recollection of the murderous acts, still my duty obliges me to proceed, and enumerate one or two instances of the cases alluded to.

"The first is the case of a person who was barbarously murdered, and with whose intended assassination I became acquainted at confession. One of the five conspirators (all whom were sworn to commit the horrid deed) broached to me the bloody conspiracy in the confessional. I implored him to desist from his intention, but, alas! all advice was useless. No dissuasion could prevail, his determination was fixed, and his only reason for having disclosed the awful machination to his confessor, seemed to have originated from a hope that his wicked design would be hallowed by his previous acknowledgment of it to a priest. Awful to relate! yes, awful! and the hand that now pens it shudders at the record it makes, a poor inoffensive man, the victim of slaughter, died a most cruel death by the hand of ruthless assassins. Oh, my dear Protestant countrymen, you will now naturally ask, whether am I or the perpetrators of the bloody deed most to be censured?—I, who knew the murderers and the murdered previous to the act,—I who had met the intended victim of slaughter in the public streets but a short time antecedent to his death?

"I must now proceed to the recital of another case.

"It is that of a female administering poison to her parent. Her first attempt at parricide proved ineffectual, owing to an immediate retching that seized the man after taking the draught. The perpetrator of this foul deed came to confession, and acknowledged her guilt; but circumstances proved that she only sought for priestly absolution to ease her mind, and prepare her for a speedy repetition of the heinous crime. Again she attempted the act, and it proved successful. I was called on to attend the dying parent. The unnatural throes and convulsive agonies of the unfortunate man convinced me that the disease was of no ordinary nature. The previous confession of his daughter, who at the time made her appearance, rushed upon my mind, and suggested that the parent was a second time poisoned. From what I had known in the confessional, I could not even hint at the propriety of sending for medical assistance, for the Romish doctrine impressed inviolable secrecy on my lips, and prevented my giving the slightest intimation of the horrible deed."

Phenomena of Death.

To be shot dead is one of the easiest modes of terminating life; yet, rapid as it is, the body

has leisure to feel and reflect. On the first attempt by one of the frantic adherents of Spain to assassinate William, Prince of Orange, who took the lead in the revolt of the Netherlands, the ball passed through the bones of the face, and brought him to the ground. In the instant that preceded stupefaction, he was able to frame the notion that the ceiling of the room had fallen and crushed him.

The cannon ball that plunged into the brain of Charles XII. did not prevent him from seizing his sword by the hilt. The idea of an attack and the necessity for defence was impressed upon him by a blow which we should have supposed too tremendous to leave an interval for thought. But it by no means follows that the infliction of fatal violence is accompanied by a pang. From what is known of the first effect of gunshot wounds, it is probable that the impression is rather stunning than acute. Unless death be immediate, the pain is as varied as the nature of the injuries, and these are past counting up.

But there is nothing singular in the dying sensations, though Lord Byron remarked in the physiological peculiarity, that the expression is invariably that of languor, while in death from a stab the countenance reflects the traits of natural character, of gentleness or ferocity, to the last breath. Some of these cases are of interest, to show with what slight disturbance life may go on under a mortal wound till it suddenly comes to a final stop.

A foot soldier at Waterloo, pierced by a musket ball in the hip, begged water from a trooper who chanced to possess a canteen of beer. The wounded man drank, returned his heartiest thanks, mentioned that his regiment was nearly exterminated, and having proceeded a few yards on his way to the rear, he fell to the earth, and with one convulsive movement of his limbs concluded his career. "Yet his voice," says the trooper, who himself tells the story, "gave scarcely the smallest sign of weakness."

Captain Basil Hall, who in his early youth was present at the battle of Corunna, has singled from the confusion which consigns to oblivion the woes and gallantry of war, another instance extremely similar, which occurred on that occasion. An old officer, who was shot in the head, arrived pale and faint at the temporary hospital, and begged the surgeon to look at his wound, which was pronounced to be mortal. "Indeed I feared so," he responded with impeded utterance; "and yet I should like very much to live a little longer, if it were possible." He laid his sword upon a stone at his side "as gently," says Hall, "as if its steel had been turned to glass, and almost immediately sunk dead upon the turf."

Quarterly Review.

The Blue Laws of Connecticut.

Most of our readers know what is meant by these terms. An article in the "Pittsburgh Gazette" explains their true origin; yet they are often quoted as veritable enactments of the Puritans, for the purpose of exciting odium against some of the noblest men the world ever saw. We may admit that the Puritans did, to some extent, attempt to adopt the judicial code of the Mosaic economy as the basis of their own legislation. Still the Blue Laws are a caricature, and ought to be known as such.

"The Blue Laws of Connecticut," technically and familiarly so called, are a supposititious code, in which the rigidity and severity of puritan legislation, of which De Tocqueville gives a specimen, are caricatured, very much in the mode that Washington Irving takes off the Dutch in his "History of Knickerbocker." They were written about the period of the Revolution and by a person who espoused the Tory side of politics in that day. The caricature has not the good humor of Knickerbocker, but evinces the malignity of personal feeling and wounded pride.

We presume in New England a man who was asked to give his authority for such a statement as Dr. R——'s sermon contains about the "Blue Laws," would feel very much as a New Yorker to whom the "History of Knickerbocker" was quoted as a veritable fact. One of these Yankees speaks thus on the point: "How many people in these United States confidently believe that the famous code entitled 'the blue laws of Connecticut,' once had a place among the statutes of this colony! Yet our fathers knew nothing about them. They are a sheer fabrication, for which the world is indebted to 'Peter's history of Connecticut,' the work of an Episcopal clergyman of this colony, (the author is a Connecticut man) who, in the beginning of the revolution sided with the enemies of his country, and fled from the indignation of his neighbors to England, where he employed himself in writing a history so full of gross falsehoods, that the greatest charity can imagine nothing better in its defence than to suppose it was not intended to be believed."—Hall's "Puritans and their Principles," introduction, page 17. Also, "Kingsley's Historical Discourse at the two hundredth anniversary of the settlement of New Haven."

Presb. Adv.

in the solemnities of the second advent,—that the beams of his Lord's glory should be seen brightening the horizon of his present abode.

"There is still another class of texts—the most delightful, perhaps, of all, and certainly the most telling upon the heart—in which the widowed condition and feeling of the Church, while her Lord is absent from her in the heavens, are brought to view.—And from whom do we get this idea in its perfection? Is it from the apostles expressing the feeling which His absence created in the hearts of his loving people? No; it is from Christ himself, intimating what he expected at their hands,—taking it for granted that they would not be able to do without him. 'And they said unto him, Why do the disciples of John fast often and make prayers, and the disciples of the Pharisees, and thy disciples fast not? And he said unto them, Can ye make the children of the bridechamber fast while the bridegroom is with them? But the days will come when the Bridegroom shall be taken away from them, and then shall they fast in those days.' No man putteth a piece of a new garment upon an old, &c. Would it be incongruous in the church to mourn and feel desolate in the presence of her Lord? Not less incongruous, it seems, is it not to cherish the feeling of desolation in his absence. And both are such incongruities as confounding the seasons of fasting and feasting, as putting a piece of a new garment upon an old, as putting new wine into old bottles, and preferring new wine to old.—Luke 5:33-39. Still more touchingly does this thought find vent in his last discourse with his disciples, as he sat with them at the communion table in the upper room of Jerusalem, the night before he suffered. As he broke to them, by little and little, the sad news that he was about to leave them, he poured forth the richest consolations in view of it,—staying them with flags, and comforting them with apples. But he had no wish to carry this too far. Love loves to be indispensable to its object; and Jesus will think it an abuse of his consolations, if we have learned from them to do without him. Written communications and tokens of affection from the absent One are dear to affection—but only when himself cannot be had. Christ's word, and the seals of his love, conveyed to our hearts by the blessed Spirit, are inexpressibly dear to his loving people—but only in the absence of himself. And never do we please Christ so much as when we 'refuse to be comforted,' even with his own consolations, save in the prospect of his Personal Return.—Hear how, confiding in this affection of ours to Himself, he takes it for granted that we shall be miserable without him: 'Do ye inquire among yourselves of that I said, A little while, and ye shall not see me, and again, a little while, and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman, when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.'—John 16:19-22.

Mr. BONAR gives credit to the foregoing, as "most just, most vigorous, and most needful remarks." He says:—

It would be well for Christians in general to ponder the whole of the author's statements with reference to this. He sets out well. He strikes the proper key. It will not do to argue this controversy upon any other ground. And we believe that were ministers in general acting upon the principles of the writer, the discussion might have by this time been far nearer its settlement. Nor is it yet too late. Let ministers of Christ take up the theme. Let them preach the coming of the Lord. Let them give it the prominence which Scripture does, and which Mr. Brown would here have them do, and there is a far greater likelihood of the two parties at least understanding each other. But so long as the advent is kept out of view; so long as that "blessed hope" is made to occupy a mere common and subordinate place amid the motives derived from the future, it is impossible that the subject in debate can be rightly argued, or at least argued with any hope of an adjustment.

One of the chief things for which we value this volume is, that it gives that prominent place to the advent which the Holy Spirit has given it, and which every faithful watchman ought to give it, if he would not shun to declare the whole counsel of God. We feel assured that Mr. Brown's words will not be lost. They will be listened to by many who would not regard them so much if coming from another pen; and the Church of Christ may perhaps have yet to thank him for the faithful way in which he has spoken out his mind upon this matter. If even one minister of the gospel be led by it to proclaim "the glorious appearing" of the Lord, he will have to rejoice that he has not written in vain. Nor can we doubt that his words will be weighed by every unbiassed mind; perhaps even by those whom strong prejudice may hitherto have led to shrink altogether from the subject.—pp. 7, 8.

Mr. BONAR, however, cannot refrain from pointing out an incongruity between what Mr. BROWN says respecting the widowed and sorrowful state of the Church, during the entire period of her Lord's absence, and what the Bible says of the future glory of the Church during the time in which Mr. BROWN claims her Lord is still to be absent. He says:—

We might be inclined to ask, if this be the case, what kind of millennium is it that Mr. B. is expecting? That period is everywhere set forth in Scripture as one of blessedness and triumph,—the knowledge of the Lord covering the earth, the desert rejoicing and blossoming as the rose. But yet the Church, in that day, is to "cherish the feeling of desolation" on account of an absent Lord. She is to refuse to be comforted. Nay, she is to be "miserable without him." All this in the age of millennial glory! Surely the prophetic descriptions given of that holy time are such as to preclude the possibility of such desolation, discomfort, and misery.

Surely it will be a poor millennium in which the Church is called upon to go mourning, refusing to be comforted. Is this all the joy in reserve for that joyous day? Is there not something out of joint with a theory presenting an incongruity like this?—pp. 14, 15.—(To be continued.)

THE BURDEN OF PRINCES.

(Continued from our last.)

IV.—THE REFUSAL.

They have not known, and they will not understand; In darkness they will walk!—Verse 5.

No voice of warning can pierce their ear. They are as the deaf adder. Intent on pleasure, bent on selfish indulgences, pursuing ambition, delighting in pomp, carrying out their own capricious wills, they will not listen to reproof, though it comes not from their subjects but from their Sovereign, not from man but from God. Their proceedings all along have been marked by ignorance, blindness, folly; and in this they persist. They hate the light, they love unrighteousness: they will not learn. Security has taught them nothing in time past; insecurity is teaching them nothing still. Prosperity has taught them nothing; adversity is equally unavailing. Neither mercy nor judgment reaches them. They close both eyes and ears. "They have not known, neither will they understand." Some exceptions there have been to this;—brighter gleams in this dark scene of sad history. In some respects our own land stands out as a noble exception. With all its ills, and faults, and misgovernment, there is more of high principle and strict justice in the judgment-seats of our kingdom than has been exhibited in any nation of the earth. Bribery, legal persecution, deliberate unrighteousness are things which dare not lift up their heads among us. And doubtless for this we are favored of Him who loves righteous judgment. But still the general characteristic of government in our world, is such as we have described above. And so it will be till the Lord come. Reformation of abuses, change of constitutions, the force of public opinion, are much insisted on as quite sufficient to accomplish all that is needed. But in vain. Man's selfishness remains the same, and no reforms can reach the real seat of the disease. Yet mark how calmly these words of the Psalm are spoken, and how simple and unexaggerated they are. "They have not known, neither will they understand." There is no angry outburst against the unrighteous Judges; no furious utterance of vengeance; no bitter execrations such as fill men's lips, or breathes through all the journals of our day, self-styled "liberal." No; the language is that of august and solemn dignity; nay, it is that of mild forbearance and tender pity. "They know not, neither will they understand." How like the words of Him who said in the language of disappointed affection,—"Ye will not come to me that ye might live." How like the words of Him who wept over doomed Jerusalem, longing to gather her that would not be gathered; to bless her that would not be blest!

V.—THE CONSEQUENCES.

All the foundations of the earth shall be moved.—Verse 5.

Failing in the discharge of their high trust they bring on the world's day of confusion and disaster.—Their abuse of power ends in the ruin of all things. God set them up in order to consolidate and cement and clasp together the different parts of this world. But they fulfil not their office, and the earth becomes clean dissolved,—that state of things is introduced which is described by the Prophet Isaiah in his twenty-fourth chapter. The roots of government are torn up; the foundations of the earth are shaken; society is disorganized, decomposed, dissolved!—This terrible derangement is here traced by God himself to its true cause, and declared to be the fruit of misgovernment and unrighteous judgment. It is vain for rulers to blame a rebellious and headstrong people; it is vain to ascribe the evils of the day to the wide-sown seeds of infidelity and anarchy among the nations. God will not allow rulers to forget that they themselves are first of all guilty. Had they discharged aright their office and ruled in the fear of God, would there have been now a revolting people, or would there have been heard the cry of nations breathing vengeance? Is it not the misgovernment and oppression of rulers that has generated the explosive force that is now tearing empires asunder, splitting into a hundred fragments the solid rocks of ancient constitutions and dynasties? This may be a most unwelcome truth, and they who proclaim it may be ranked among the abettors of anarchy. Be it so. It is the truth of God; not the less needed because unwelcome; and it is a truth which in faithfulness we are bound to proclaim, even when most urgently enforcing subjection to the powers that be. That which is dissolving society, which is levelling ranks, which is unknitting communities, which is undermining thrones, which is corroding the strong pillars of empires, which is pouring out defiance against law, is an agency called into being and ripened into strength by the princes of the earth themselves. It is they to whom the world is indebted for the spirit of lawlessness which has infected the

very air of earth, and is preparing the way for the Lawless One himself! Every act of misgovernment tells upon the world. It does not end with the wrong inflicted, but spreads itself on every side, and gives birth to an endless train of mighty results.—Every act of misrule eats into the very core of social life, snapping some vital tie, dissolving some part of the cement which gives compactness and solid strength to the structure. Not one unrighteous sentence but goes to a future account, and tells ultimately upon the condition of the earth. The oppressor may say, "Oh, it is but a widow, it is but an orphan that it injured; it will go no farther." Ah, but was not the command "defend the poor and fatherless," and therefore not to comply with it is helping to tear up the foundations of the earth. Or the misruler may say, "Oh, it is but a saint that is wronged, or it is but a sect of Christians that will suffer; what matters it?" Ah, but all such deeds are telling fearfully upon the constitution of the kingdom, destroying the social structure, digging a mine not only under the thrones of kings, but under the very foundations of the earth. And shall we hesitate to lay our finger upon the world's fretting sore and trace its present evils to their source? The people are not guiltless. Far from it. Who but a fiend or an atheist would defend the wild outbursts of anarchy such as France has witnessed? But the rulers are at fault. They have not been a terror to evil-doers, nor a praise to them that do well. They have either perpetrated or winked at enormities. They have hated and proscribed the Bible. They have not taught the people. They have not given the nation a Sabbath. They have exalted Antichrist and done homage to Rome. They have cherished the false Church and frowned upon the true. They have sown the wind, and they are now reaping the whirlwind. With one hand they have torn up the foundation, with the other they have plucked out the keystone. Need they wonder that the whole arch is falling to pieces above them, and that they find it so vain to endeavor, by scaffolding and underpropping, to prevent the total ruin of a fabric which they themselves had so recklessly undermined?

VI.—THE SENTENCE.

I said, Gods are ye,
And sons of the Most High all of you;
Surely as man ye shall die,
And as one of the princes shall ye fall.—Vs. 6, 8.

Such is God's sentence against earth's rulers for their unfaithfulness in office. It is a sentence which has been long on its way to them; its execution has been long deferred; for with its execution stand connected all the terrors of the day of infinite vengeance to the world. God lingers long, loving to spare, reluctant to smite; not willing that any should perish, but that all should come to repentance. But long-suffering has its bounds, and righteousness must at length have its free course. The higher the elevation the deeper will be the shame and ruin; the greater the trust reposed in them, the more terrible will be the judgment that overtakes them for its non-fulfilment or betrayal. Their station screens them no longer. Their names of honor are no pleas for leniency or respite. Their thrones are no bulwarks, no battlements for defence in the day of evil, but surer marks for the thunderbolts of wrath. "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down."—Isa. 2:10-22. See there the whole picture of ruin; see also Rev. 6:15, 17. Let us observe here:—

(1.) *The honor conferred by God.* He called them *Gods*, and *Sons of the Most High*, and in so naming them He implies the vast honor put upon them as well as the source of their dignity and authority.—They are God's representatives, on whom he has bestowed his own name. They are made partakers of God's authority, dignity, power on earth. It is *He*, not *themselves*,—*He*, not *the people*, who has bestowed the honor and delegated the power. These honors and titles are not usurped or self-assumed, nor are they indicative of lordly pride or contemptuous arrogance on the part of the possessor. They are given by God, and as such are to be recognized and revered by us. Hence the sin of "speaking evil of dignities," or of uttering contempt against those whom God has set over us, unworthy though they be. MOSES was commanded to say to Israel, "Thou shalt not revile the gods nor curse the ruler of thy people;" and PAUL thus expressed himself, "I wist not, brethren, that he was the high priest, for it is written, Thou shalt not speak evil of the ruler of thy people."—Acts 23:5. Let us not then scorn the name of kings, yielding to the infidel clamor of these last days. It is God who has given them their seat and name. Let us not fret and chafe at the thought of rank and title and regal state. It is God's will that it should be so; and did we but see into the nature of things and comprehend the divine ideal of a well-ruled world, we should see that such a state of things is unspeakably the best. Let us not murmur against the rulers of the earth, nor envy them their lofty thrones, nor their purple raiment, nor their jewelled crowns. These are God's giving, not man's usurpation. They are, moreover, types of the dignity and honor yet in store for the redeemed.

"Kings and priests," a "royal priesthood," such are our names even now; and the glory which they imply is that with which we are to be invested when the true King shall be revealed and the great kingdom shall come.

(2.) *The sentence pronounced.* "As man ye shall die; as one of the princes shall ye fall." Ye shall die as other men die,—undistinguished, unheeded, unhonored, perhaps unwept,—not buried in the sepulchre of kings. Ye shall fall like Lucifer, son of the morning, cast out like an abominable branch, (Isa. 14:12,) like Egypt, or Asshur, or Elam, or Meshech, or Tubal (Ezek. 32:17-32;) their "graves are set in the sides of the pit, they are slain, fallen with the sword, going down, uncircumcised into the nether parts of the earth, bearing their shame with them that go down to the pit."

Who is it then that is shaking the thrones of Europe? God himself! God has risen to call rulers to account, and He is making them feel that it is *He* who is speaking,—speaking to them in that wild roar of anarchy that is gathering round their palaces. It is not man that is wielding the sword of vengeance. It is not man's might or fury that is accomplishing these scenes of terror and of wonder, that are unfolding themselves. It is God. He has summoned his legions. He has marshalled his hosts. He has unsheathed his glittering sword "bathed in heaven," and is now bringing it down for judgment upon Christendom; nor shall it again be sheathed or cease its work of death till his own right hand and his holy arm have gotten him the victory. There is now no safety, either for rulers or ruled, save by taking the side of God, and ranging under his banner. There is no refuge from the world-wasting tempest save in the clefts of the rock. There is no security from being crushed under the weight of falling thrones, or swept away with crumbling kingdoms, like the chaff of the summer threshing-floor, save by being found in Him who is our shield, our shelter, our hiding-place, our pavilion in the day of storm and battle.—(To be continued.)

London "Quarterly Journal of Prophecy."

TO CORRESPONDENTS.

BRO. HIMES:—As truth is what I seek, I hold myself in readiness to receive it whenever it is presented to my understanding. I would gladly exchange error for truth at any time. In your comments in the last number of the "Herald" upon a communication which I sent to the office a few days since, you expressed your respect for me, for which I present you my humble acknowledgments. As you manifested a willingness to give instruction, I would avail myself of your kindness to gain some light upon a portion of Daniel's prophecy. As you have the counsel of learned men, and the aid of extensive publications, I wish to know your views upon the subject. The information which I desire is this: Are the 70 weeks of Dan. 9:24 a part of the 2300 days of chap. 8:14? and if so, do they commence at the same time? By giving an explicit answer to the above in the "Herald," you will much oblige yours, &c. W.

REMARKS.—By referring to books, and consulting the learned, we get no light respecting the connection of the 70 weeks and 2300 days. The first one who ever suspected such a connection, was Hans Wood, Esq., of Rossmore, in the county of Westmeath, Ireland, and was published by him in an anonymous commentary on the Revelation of St. John, in London, in 1787. Before 1843 we became satisfied of the validity of the arguments sustaining their connection and simultaneous commencement. There has nothing transpired to weaken the force of those arguments, but the passing of the time we expected for their termination. We now have no other fact to advance against their connection; and therefore can only wait for the mystery of the passing of time to be explained. But of the commencement and termination of the 70 weeks, we are satisfied that they cannot be removed from the position which Protestants have always assigned them.

H. H.—If you will take the book of the Judges, and add together the length of the reigns of the several judges, and of the captivities, you will find that Archbishop Usher was wide from the mark when he allowed but 350 years for that period, and but 479 from the departure from Egypt to the building of the Temple. St. Paul says (Acts 13:20) that the Israelites were under judges about the space of 450 years, until Samuel the prophet. (See *Sacred Chronol.*, pp. 65-84.)

Dr. W. W. Nelson—We have none—don't believe in that theory. He lives in Philadelphia.

H. Baldwin—Have sent your letter to Bro. Craig.

J. M. Cowles—We never had any such discussion with the paper you mention, and have no work on that subject.

D. Bosworth—Have received several copies of *Lord on the Apoc.*, if you want one.

J. R. Hart—We have no view respecting the portion of Revelation you refer to, different from that given in the series of articles we wrote on that book last year.

H. Durkee—They will then have spiritual bodies—the natural body will be so changed, that it will not be liable to the ills that flesh is now heir to.

L.—We have before said, that appointments were published on the responsibility of those making them. The office is not responsible, unless the brethren in Conference request us not to give those of persons who are trying to destroy us,—as some are who send in their appointments.

THE United States mail steamship *Atlantic* is at last heard from. When six days out from Liverpool, she encountered a heavy gale, in which the shaft of the paddles was broken, rendering her progress by steam entirely impossible. Her officers were compelled to put back to Cork, a distance of 1400 miles. Though the size of the vessel was so great, and the sails with which she was supplied for such contingencies were limited, she exhibited remarkable sailing qualities. The steamer arrived at Cork without any great damage besides that to her shaft, paddles, &c.



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YOU AND I.
BY CHARLES MACKAY.
Who would scorn his humble fellow
For the coat he wears?
For the poverty he suffers?
For his daily cares?
Who would pass him in the foot-way
With averted eye?
Would you, brother? No—you would not.
If you would—not I.
Who, when vice or crime repentant,
With a grief sincere
Asked for pardon, would refuse it—
More than heaven severe?
Who to erring woman's sorrow
Would with taunts reply?
Would you, brother? No—you would not.
If you would—not I.
Who would say that all who differ
From his sect must be
Wicked sinners, heaven-rejected,
Sunk in error's sea,
And consign them to perdition
With a holy sigh?
Would you, brother? No—you would not.
If you would—not I.
Who would say that six days' cheating,
In the shop or mart,
Might be rubbed by Sunday praying
From the tainted heart,
If the Sunday face were solemn,
And the credit high?
Would you, brother? No—you would not.
If you would—not I.
Who would say that Vice is Virtue
In a hall of state?
Or that rogues are not dishonest
If they dine off plate?
Who would say Success and Merit
Ne'er part company?
Would you, brother? No—you would not.
If you would—not I.
Who would give a cause his efforts
When the cause is strong,
But desert it on its failure,
Whether right or wrong?
Ever siding with the utmost
Letting down the rest?
Would you, brother? No—you would not.
If you would—not I.
Who would lend his arm to strengthen
Warfare with the right?
Who would give his pen to blacken
Freedom's page of light?
Who would lend his tongue to utter
Praise of tyranny?
Would you, brother? No—you would not?
If you would—not I.

Apocalyptic Sketches,
OR,
Lectures on the Seven Churches of Asia Minor
BY REV. J. CUMMING, D. D.
LECTURE—XIII. THE PROMISE.

"He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death."—Rev. 2:11
These are the last words of the instructive epistle addressed to the Church of Smyrna.—Christ begins his address by describing himself as "the First and the Last." He was before angels were, and he shall be over all and above all when all that is now seen has passed away. He begins by stating that he knows, in the exercise of omniscience, the works of that Church, alike her deeds of mercy and her acts of beneficence. A believer does not breathe a prayer for a sufferer, or give a cup of cold water to the thirsty, that Christ does not see, and of whom he does not say, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." "I know," too, "thy tribulation," the persecution you have experienced, the affliction you have suffered. "I know," too, "thy poverty;" very little wealth in thy purse, and still less in thy coffers; externally thou art poor, but, in a higher sense than man sees, "thou art rich." Thou hast not the wealth of Cæsar, but thou hast, instead, the riches of Christ; thou art poor in the judgment of man, unspeakably rich in the estimate of the Lord. For substantial happiness now and eternal joy hereafter, it matters little how poor we are in the things of time, if we are rich in faith and in grace towards God. "And I know the blasphemy of them which say they are Jews,

and are not"—those who pretend to be Christians, and who, under the covert of the Christian name, assail, malign, seduce, and pervert. But then he gives a prescription: "Fear none of those things;" meet them manfully in the strength of your Redeemer; resist them, but do not fear them. Fear paralyses effort, damps exertion, is the sure precursor of defeat. "Let not your heart be troubled;" "Fear none of those things which thou shalt suffer." "Behold, they shall cast some of you into prison that ye may be tried, and ye shall have tribulation ten days,"—ten prophetic days, or ten years. And he then gives the exhortation and the promise, "Be thou faithful unto death"—faithful, to the end of life—faithful, if death should be the penalty of the exercise; and, being thus faithful unto death, "I will give thee a crown of life;" it is by grace, not by merit; there is no merit in a Christian's cross, there is nothing that deserves a crown in a Christian's sacrifices; and therefore the last gift of Christ shall be, like the first, free; heaven will begin, as earth commenced, with a free and sovereign donative: "I will give thee a crown of life." And then he adds, "He that hath an ear, let him hear what the Spirit saith to the Churches." The epistle is for all; the instruction is for us to-day, just as much as it was for the followers of Christ at Smyrna eighteen centuries ago. Here you may see, indirectly, though I do not now dwell upon it, the evidence of the personality of the Holy Spirit. "Hear what the Spirit saith." Socinians have tried to show that the Spirit is a figure of speech; but no one, I am sure, can honestly, or carefully and teachably read through the New Testament, without seeing that the Holy Spirit is there assumed to be, and described as a person. "The Spirit is vexed;" "the spirit is grieved;" "the Spirit witnesseth;" "the Spirit saith to the churches;" expressions that can be predicated only of a person, and cannot be used of a figure of speech. But there is not only personality implied, but there is also Deity; because the speaker is the same Being who gives the epistles; and we are told that Christ, who walks in the midst of the seven golden candlesticks, speaks to the "one Church, and Christ, who is the First and the Last, speaks to the other Church; but to each of them the Spirit speaks also; "Hear what the Spirit saith unto the churches," teaching us that the Spirit "takes of the things of Christ, and shows them unto us."

Perhaps there is an allusion here to the great fact, that we cannot learn the truths of the Gospel and feel them in all their saving and their sanctifying power, unless the Holy Spirit of God shall take them, and apply them, and impress them on our hearts; and consequently the reason why so little interest is felt in the Gospel—why so many hear it, and so few feel it—is not that there is wanted greater light, more eloquence of speech, more force of language; but more prayer on our part, and a more abundant effusion of the Holy Spirit on God's part. If there be no Holy Spirit poured out upon God's Church, it is not because of want of liberality or willingness on God's part, for he constantly reasons with us, and remonstrates with us, and says, "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him."
Now what is the reason why every man in this assembly, without one single exception, this night, has not a new heart, and is not a new creature? Hear it, and carry this solemn conviction with you,—the only reason is, that he does not ask it. No man ever went, in the depth of his conviction, and bent, not the knee, but the heart, and raised, not the eye, but the soul, unto his Father, and asked him for his Holy Spirit to change his heart, in the name and through the mediation of Christ the living way, and retired, permanently disappointed.—None. If such an instance were produced, it would be evidence to me that God's word is not true; for what does it say? "Ask, and ye shall receive; seek, and ye shall find; knock, and it

shall be opened unto you." Let us treat God's word as an honest and bona fide book; do not dilute this expression, and deduct so much percent. from that; do not say, This promise is figurative, and that offer is hyperbolical; but just believe what God says—no less and no more; ask, seek, and knock where he bids you, and see if God will disappoint you. I believe, my dear friends, one great mistake is, that we do not read God's book in the simplicity in which God has given it. It is the plainest of all books; it is what Howells called it, "common sense inspired." In order to understand this book, we do not need, as some persons seem to imagine, a new edition of the Bible, but a new spirit in the reader of the Bible: when we ask for the Holy Spirit to enable us to understand the Bible, we do not ask of him to emit a plainer record, or to write a new commentary on the Bible, or to alter one jot of it. God's work is perfect. "The Law of the Lord is perfect;" what we want is not a change in the book, but in the reader of the book; what we require is not a new Bible, but a new heart wherewith to read the old Bible; what we ask the Holy Spirit to do is, not to make the Bible more plain, but to remove from the eye of the reader of the Bible the blinding film, and in the clearest light of God's own truth to enable him thus to see all truth and light and love clearly. "Let him that hath ears to hear, hear what the Spirit saith unto the Churches."
Next comes the promise, "He that overcometh shall not be hurt of the second death." I have already explained to you, at great length, the meaning of the expression "overcome." I described in a previous lecture what I called "the Battle of Life," that great conflict in which all true Christians have a share. I showed you that where there is no conflict in the heart, is evidence that there is no grace there. To be a conflict, we know that there must be two parties: we know that by nature we are one party, fallen, sinful, ruined, tainted; and the moment that grace comes into the human heart,—the moment that the Holy Spirit, who is the mightier one, comes into the soul that is held by Satan, who is the mighty one,—that moment there is a conflict; two antagonistic powers have come into collision, and one or other must obtain the mastery. The evidence that you are Christians, is not the peacefulness that reigns within you, but the struggles, the agony, the conflict. Here we are militant.—Hereafter we shall be triumphant. No man gives such strong evidence of being a child of God as he who can say, "I find a law in my members warring against the law of my mind, so that when I would do good evil is present with me. O wretched man that I am! who shall deliver me from the body of this death?" No man gives so little evidence of the grace of God in his heart as the man who has never known what it is to grapple with a temptation that has long too easily beset him, and in the strength of Christ to come forth more than conqueror through him that loved us. I know the question is sometimes asked, Why does Christ allow a conflict to continue which he has only to interpose his omnipotent arm instantly to terminate? Christ might by the simple fiat of his will extinguish all opposition that can be made from beneath, from around, or from above, to the advancement of his glorious kingdom, thus, in all its beauty, its splendor, and its glory, bring in the millennial age. But He does not do so. This is enough. God has pronounced that the victory shall not be thus gained. It is most for his glory that the conflict should continue as it is. It is his will that truth should ever overcome falsehood, that meekness should prevail over cruelty, that grace should root out sin, and that Satan, on the very stage on which he reaped what he thought to be his everlasting laurels, and by the very victims of his wiles, should be taught that his are not laurels wreathed around the brow of a conqueror, but fillets twined around the head of a victim preparatory to a terrible and hopeless sacrifice.—What God has purposed we are sure is most for his glory, and best for our good. Let us,

however, bear in mind what I have stated, that conflict in the soul is the evidence of grace, and to have no consciousness of conflict is the evidence that we are still in a state of nature.—Satan does not trouble you so long as you are in "peace;" but the instant that a ray of light breaks into the mind—the instant that you begin to emerge from the thralldom of sin, and to assert the hopes and privileges of a child of God, that instant the conflict begins to which the glorious promise is made, "He that overcometh shall not be hurt of the second death." The manner of the conflict may vary; the fact of the conflict always remains. Each Church has her peculiar battle; each Church has her distinctive victory; the phases of each conflict may vary, the amount, the brightness and glory of the laurels may differ in degree, but the main conflict is the same, and the laurels are substantially the same also. At one time the believer is subjected to storm and assault; at another time to sapping and undermining. At one time he is burned for adhering to the truth; at another time he is denounced as a bigot, because he maintains the truth; at another time he is tempted to believe that truth and error are the same in the sight of God. To avoid the imputation of bigotry many a true Christian has been driven to compromise the truth. To avoid the charge of latitudinarianism another has become a bigot. We are exposed to dangers on the right and on the left; and we need to know that only in the strength of the Great Captain of the faith we shall be able to overcome.
I explained in a previous lecture that this victory is obtained by faith. "This is the victory that overcometh the world, even our faith;" and I think I mentioned to you a very splendid illustration of the victorious energies of Faith, in the admirable, though not faultless work called the "Victory of Faith," by Archdeacon Hare, in which you have the "Victory of Faith" in all its degrees and varieties elucidated with great beauty, force, and clearness. This Faith has its retrospective action; it looks to the cross, and draws gratitude and love from it; it has its prospective reference; it looks forward to the crown, and draws down new instincts, joys, and attractions from it: but whether it looks backward to the cross on which its sins are forgiven, or forward to the crown which it hopes to obtain and rejoice in for ever—it is in either and in every case, the victory that overcometh the world.
We are told, however, that there are other elements of this victory; some of which I may here enumerate. "They overcame them by the blood of the Lamb." That blood "cleanseth from all sin;" sin is the Christian's great foe; and this blood destroys it, subdues it, deprives it of its sting, neutralizes its poison, sweeps away its condemnation and its influence. It is the grand element of victory, for we are told of the saints and martyrs around the throne, that "they overcame by the blood of the Lamb."
Faith, as I have already stated, is another element of victory: "Whom resist, steadfast in faith." The word of God is another instrument of victory; "taking the sword of the Spirit, which is the word of God." Prayer is another means of victory; "Watch and pray, lest ye enter into temptation." The Christian is to be the sentinel to watch, the soldier to fight, and the priest to pray; and only when he is all three can he overcome and escape the second death.
When a Christian overcomes, what does he overcome? First, sin; he overcomes, through the blood of Christ, its condemning power; and he overcomes, by the Spirit of Christ, its polluting power: the one is destroyed by Christ's sacrifice, the other is subdued by Christ's Spirit: by means of the first he becomes entitled to heaven, which he forfeited by sin; and by the second he is made meet for that heaven for which he is disqualified by nature; and thus he overcomes sin and enters into the rest that remains for the people of God.
Not the least formidable enemy which the believer has to overcome is the world. And

what do I mean by the world? Not this material and mechanical economy of things: there is no sin inherent in a rosebud, or a pebble, or in the varied feathers of a bird's wing; in the beautiful stars that are above, or in flowers, those yet more beautiful stars that shine beneath; there is no sin in these; there is nothing tainted or polluted in them. It is no merit to separate from the world mechanically; it is no sin to be in the world literally. It is possible, as I have told you, to be a monk and yet not to be a Christian. It is possible mechanically to come out of the world, and morally to be in the midst of it—to partake of its sins, to respond to its sympathies, and be contaminated with its deepest corruption. It has always appeared to me, that a person who runs into a convent in order to be a good Christian plays the coward. The Lord, the great Master of all, has placed the Christian at his post as a sentinel, and bids him watch and wait and pray, till he comes; and he who rushes from his post to find a retreat in a convent, seems to me to act the part, not of a Christian soldier, but of the dastardly coward. We are to be in the world discharging the world's duties, not to run out of the world in order to escape the world's responsibilities; Christ's prayer for his followers was, "I pray not that thou wouldst take them out of the world, but that thou wouldst keep them from the evil." Suppose that every body had the taste and sympathy of the monk or nun, what would be the state of the world? It could not go on. The woman who teaches her offspring around her to know and love their Saviour is less of the world, whilst in it, than she who flies from the world to escape, as she supposes, its contamination, but really to avoid its responsibilities, by choosing a soft couch, and an easy chair, and not a battle field on which to overcome and gain the prize. The world, then, is the lust of the flesh, the lust of the eye, and the pride of life: in short, whatever dazzles the sense, seduces the heart, leads us to forget God. And in speaking of this victory, let me remind you, that men are overcome, not so much by what is positively sinful in the world, as by what is positively lawful. I believe more lose their souls by the excessive love of what is lawful than by the forbidden love of what is sinful in itself. You recollect the three great excuses, an epitome of all excuses besides, made for not attending the marriage feast.—One said, "I have bought five yoke of oxen"—a perfectly lawful purchase; but instead of being made a reason for seeking greater grace, because there were larger possessions, it was made a reason for rejecting the Gospel altogether. Another said, "I have bought a piece of ground;" and instead of making it a reason for accepting the Gospel, and receiving strength from on high to work it, and grace from on high to make a good use of it, he made it a reason for refusing the Gospel invitation. The third said, "I have married a wife, and therefore" (I take it for granted,) "I cannot come;" as if that, instead of being a reason for new grace to sanctify the new relationship, were rather a reason for casting Christianity behind him, and plunging into all the frivolities and dissipation of the world. These three things were perfectly lawful: and yet these three lawful things were made reasons for despising and rejecting the Gospel. Are there any in this assembly so overwhelmed with the anxieties of business, that the Gospel, the Bible, and the soul, are not thought of? Are there any here so occupied with the cares and the anxieties of to-morrow, that they have no time for the sacred privileges, duties, and thoughts of to-day?—Take care: the world is overcoming you; not a sinful world, but a lawful world. It is possible to perish by the excessive love of the lawful world, as it is to perish by the forbidden lust of what is positively sinful in the world. But they who are warned are fore-armed; they who know the enemy are prepared to meet him, and "he that overcometh shall not be hurt of the second death."

You will also have to meet and overcome afflictions. The Apostle Paul met them and overcame them. "Troubled on every side, but not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

You may also have to overcome persecution. And what is the best way to overcome it? not by persecuting in turn. When an enemy calls you by a nickname do not retaliate; it is the commencement of a fire that may blaze from earth to heaven. "Overcome evil with good." What a splendid precept is that! Show me the like of it in the maxims of Seneca, in the philosophy of Epictetus, in the eloquence of Cicero, in the morals of Socrates. You cannot. This course is not only the best Christianity, but it is the highest policy. You know quite well, that if, when you are persecuted, reproached, ill-treated, you retaliate, the battle becomes fiercer and fiercer, and infinite damage is done to the cause of Christ; but when the brother who is in the right goes to the brother who is in the wrong, disarms his enmity by

love, subdues his anger by kindness, soothes his inveterate hostility by friendship, he has "overcome evil with good;" the foe is extinguished, and they who met in bitter enmity, part in friendship, as becomes followers of their common Lord. Thus, then, we overcome evil with good, and are ranked among those who shall not be hurt of the second death.—(To be continued.)

Geology and Scripture Harmonized,

BY REV. DAVID KING, LL. D. OF GLASGOW.
(Concluded from our last.)

A jealous fear for the integrity of the oracles of truth, geologists tell us, is proper; but we must not venture to put forth our hand to steady the ark, lest Uzzah's fate be ours. Thanking these men for the privilege, we must first see *the ark of God tremble before we fear.*

Dr. King asserts geology to have occasioned difficulties to Christians. We have yet to learn where these difficulties have existed, save in the brain of these learned, harmless dreamers.

They claim for geology (see *Ed. Review*) discoveries to which we cannot perceive the remotest imaginary claim. For example, that the varied languages spoken by men could in no vast interval of time ever have been formed, save by a direct miracle.

They claim authority, by the successive creation of animals during the sixty or six hundred thousand years of the earth's duration, for miracles in our age, and that they remove all unlikelihood of such special interference on the part of Jehovah; and what is more wondrous still, geology proves that it is in perfect keeping with the Divine conduct to make a revelation to man. What next? we may well inquire.

But the principle point of collision between the Bible chronology and geology, is *the age of the world.* Not that geology proves the great antiquity of the earth—far from that; but geologists *think they prove* this antiquity. If any one seem to question the sufficiency of their arguments, they reply, that you need only study the science. Now we ask if any individual who has examined these arguments, has ever been convinced by them, who had not adopted a *foregone conclusion*?

Let us examine separately these scientific demonstrations, as they are concentrated by the last writer on this subject, a book bearing the youthful date of 1851.

His first proof that the world is tens of thousands of years older than the Bible makes it, is derived from Dr. Hitchcock. We are glad that this learned American has abandoned the vain attempt of torturing the writings of Moses, so that they shall sanction these strange dreams: That the continents are mainly made of rocks in which animals, &c., are preserved in all the *delicacy of their organization*, and that it required a very slow process. That, except in extraordinary cases, it requires centuries to form a few inches in thickness.

Now, if we understand logic, this proposition contradicts itself. If these *delicate organizations* are even a few inches in length, (and some of them are some feet,) how could they continue centuries sufficiently *entire* for the rock in such a slow process to form around them? Such are the changes now, that nothing, except a rock itself, can endure, unaffected by the atmosphere, (for these animals must have had air,) for two or three centuries. Plant in the sand-beach a *delicate organization* when the sand is rising, to envelope it at the rate of a few inches in as many centuries; what will the condition of that organization be in a single year, not to say ten or twenty? Iron itself, during the wear of slow-rolling centuries, would have perished.

His second argument is, that since fossiliferous strata in Europe are not less than ten miles in thickness, that an immense period was requisite for their production.

This is but an illustration of the first hypothesis, which contradicts itself.

His third argument is, that this mass is divided into hundreds of distinct strata, each containing peculiar remains, and arranged in as much order as the drawers of a well-regulated cabinet.

Another illustration of the first argument.

His fourth argument, that the earth is older than the Bible makes it, is that each successive group contains rounded pebbles derived from some of the preceding groups. Those strata from which these pebbles are taken must not only have been formed, but consolidated and eroded by the water, before the rocks now containing them were formed.

This argument takes two things for granted, which, until proved, we respectfully decline believing; hypothesis not being precisely the same as inductive science. Dr. Hitchcock must first prove that pebbles were never created round; and secondly, that these fossiliferous rocks were not created during the deluge in a moment, as well as millions of rocks were at creation. God wrought several stupendous miracles then, although Dr. Pye Smith reduces the deluge to a mere freshet, and for aught we know He wrought a hundred.

His fifth argument is, that different unstrati-

fied rocks were intruded among the stratified rocks, and the strata have been elevated at each successive epoch. That the deposition of these successive groups required immense intervals of time.

Here the geologist must prove what he takes for granted, that these strata were ages in forming, and again limits the power of God to creating unstratified, but that He was hardly equal to the creating of fossiliferous rocks. A wonderful advance in our estimate of His omnipotence! If He can out of nothing create one group, is it not passing strange that when the various elements and organic remains are at hand, he must wait ten thousand years, until this great miscellany shall petrify!

His sixth and last argument, by which the Mosaic chronology is demolished, is that these fossiliferous rocks disclose to us varied inorganic life, and of such a character that they could not have inhabited the earth at the same time.—The temperature at the beginning was so high that after creations could not have lived in the heat. That this process of refrigeration was so slow, that thousands of feet of rock were formed, which now contain their remains.

These epochs of successive creations some geologist put at nine, others more, and others less. Verily a mighty ado about a footstool with its paltry dwellers, worms of the dust! We freely confess that we feel as Erasmus did, when suffering from cold weather in London, who concluded that scarcity of fuel had resulted from the "demand fagots had, been in to burn heretics." The intensity of those primal fires must have consumed all arguments and any good reasoning, and our answers to such burning arguments, and we must leave their ashes in sacred silence.

How can a man answer a dream, or how contend with shadows? How can geologists prove that the Almighty, every ten thousand years or so, stepped forth and created an infinite number of dumb irrational brutes? and after letting them be manufactured into rocks during the following ten thousand years, He again steps forth, and repeats the same unmeaning ceremony?

How comes it to pass, that while all other sciences are shrouded at every step in mysteries, deep and dark as the Trinity, yet the geologist can walk in light and find no secret that he cannot fathom?

How do geologists know that granite passed from a state of fusion into a state of solidity at great subterranean depths?—p. 13.

How do they know that large herbivorous animals roamed through the primeval forests unmolested save by beasts of prey?—p. 17.

How can they prove the assertion, that the millions of shells found in these rocks were each and every one inhabited?

How do they know, as they affirm and lay it down as an axiom in geology, that the Divine Plan, during the six thousand years the world has existed, has been to advance at each creation in the orders of animals until he reached man?

We have thus briefly glanced at the position assumed by geologists where it impinges on the ground of Revelation, and we reply—

First, that instead of there being proof of the falsehood of the commonly received Mosaic Chronology, and of the extreme antiquity of that so far as we can comprehend, reasoning from facts, there is not a shadow of demonstration of this position.

Secondly, that there never has, among the most splendid discoveries of men, anything been brought to light which has touched the fabric of Divine Revelation; and we may rest in faith that when farther light is obtained, we will understand these mysteries of geology.

Thirdly, that while mysteries envelope all other branches of science, and which the wisest dare not hope to comprehend, geologists alone must admit no fact without a complete and thorough understanding it in all its bearings.—Is this the modesty worthy true science?

Fourthly, there is a class of men who are never satisfied unless they can arouse some alarm about doctrines of religion or the truths of Revelation; like Lord Byron, who could never rejoice in his profanity so much as when it involved the Bible. This singular love of riding on the whirlwind, is nowhere more visible than among a harmless set of neologists in Germany.

Lastly, he who has a fear for the goodly towers or bulwarks of our Zion, has yet to learn that the stabilities of the eternal throne are round about her. Geology, with her kindred science, has a work to do; but its proudest achievements will, in deep humility, be laid at the feet of the Creator, and her loftiest monuments will be but humble stepping stones to the glorious temple of Eternal Truth.

Christian Intelligencer.

"What doest thou here, Elijah?"

How often do ministers fall from the courage and activity which become their office, into a state of mind which calls for the rebuke admin-

istered in these words! If the offence of the cross might cease, and the servant might be so much greater than his Lord as to escape the hatred and persecution which are the reward of fidelity; or if the preaching of the gospel might cease to be a work of faith, and we could labor without doubt, fear, or vexation, then the office of the ambassador of Christ were easily endured.

But the hinderance to the truth, and the frequent offences which must needs come, and many too from professed disciples, do accumulate themselves at times into an oppressive burden under which the minister will sink in discouragement, unless his faith be strong.

When conscience expostulates with him for his want of faith and courage, he pleads the number and aggravation of his trials, and magnifies the obstacle in his way, until he is disposed to quit the field and seek a less laborious vineyard. He says, "what farther hope is there? I am forsaken even by the hosts of Israel. I have been very jealous for the Lord God of hosts; because the children of Israel have forsaken thy covenant, thrown down their altars, and slain thy prophets with the sword, and I, even I only am left, and they seek my life." Who can stem such a torrent of wickedness as is setting itself against the truth?

When a minister, under the influence of such reflections, faints, and lets go, instead of girding on the armor of God, and renewing his strength, he is wandering from duty, quite as much as if he went a day's journey into the wilderness, and sat down under a juniper tree to die.—When he fears to rebuke a prevailing sin, when he shrinks from saying, "Thou art the man" to some influential parishioner, when he abandons the helm because adverse winds assail him, when he despairs of seeing the truth fulfil its high commission: when, in whatever way, he fails and yields to discouragement, he is wandering with Elijah away from the field of his labors, and has need to return immediately "to the wilderness of Damascus," again to encounter sin, and to combat in the strength of Jehovah with all who are its slaves and apologists. Faint hearted pastor, "What doest thou here, Elijah?"

New York Evangelist.

Messiah, the "Wonderful."

"His name shall be called Wonderful."

In every aspect, in every view we can take of the Redeemer, He is so "Wonderful" as to pass all knowledge—so "Wonderful" that he will justly be the object of our adoration and wonder to all eternity. We shall never by searching find him out completely. He shall be the theme of our praise, the object of our adoration for ever and ever.

He is "Wonderful," because of those names that are afterwards given to Him. He must be "Wonderful," who is "Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Some who would rob Him of His glory, here again strive to enfeeble the force of the appellation, and say, by this term "Wonderful" is meant only that He should be a distinguished, an extraordinary person, a hero, a genius, a great king or conqueror—in this sense, He should be "Wonderful," as distinguished from other men. But let me observe in the first place, that the word does not merely express distinguished and extraordinary, but marvellous, "Wonderful." That is the true, proper word—"He shall be called Wonderful." It is not the custom of Scripture to give such high-sounding names to mere men. There is no instance of it; but, on the contrary, it speaks of all, the highest as well as the lowest, as being merely like the flower of the grass. The Scripture speaks of the judges of the earth, the greatest of its names, as being vanity. It tells us, that before God all nations are vanity, less than nothing; and never gives to man in his fallen state, with faculties so limited, and corruption so huge, such a name as "Wonderful." This word is never, throughout Scripture, given to any man; no mere man whatever is called "Wonderful." It is given constantly to God's works, never to man's. God is said to work wonders, and then this word is used of the wonders that are ascribed to Him, which are said to be distinctively and exclusively His prerogative—"Who alone doeth wondrous things." When, therefore, it is applied to the child that was to be born, it intimates to us that He was more than man. "Wonderful" indeed in nature, as well as in all other views, we can take of His course, His character, His works, His attributes, and position.

He was to be called "Wonderful"—marvellous—in nature; because combining all the glory of a Divine nature with all the infirmities of our fallen human nature; and therefore beyond all comprehension by us now. Perhaps that union will be beyond our comprehension forever, calling on us in silence to adore One, whose human infirmities His life clearly proved to us, and whose Divine majesty and glory were no less certainly displayed. Perhaps he may unfold that union to us more, but when we see as distinctly as we can now indeed undeciva-

bly this great truth, it only calls upon us to adore, but does not inflict one moment's doubt on our spirits. "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh and dwelt among us, and we beheld His glory;" proving that He was Deity by His acts and by His attributes, and yet no less manifesting that He had become "bone of our bone, and flesh of our flesh." "Great is the mystery of godliness, God manifest in the flesh." And therefore this being the great wonder—it being in respect of this twofold nature chiefly that our Redeemer is here termed "Wonderful," wonders innumerable, flowing from this, surround and dazzle us on all sides. Every aspect of this glorious Person is full of wonder.—He is "Wonderful" by reason of the course He pursued: predicted ever since the fall of man, in the fulness of time He descended from heaven, came forth from the Father, in the world was born by the power of the Holy Ghost, who at His baptism descended upon Him, in the form of a dove—during His ministry was transfigured, so as to assume the brightness of the sun; when He died it was only to rise again according to His frequent predictions, and then before numbers to ascend to His glorious reward and throne.

He is "Wonderful" no less in the works which He accomplished during His course on earth. "Wonderful," because He could make the elements tributary to His glory, could hush the tempest, could walk on the waves. "Wonderful," because He could banish disease by a word or by a touch. "Wonderful," because when the spirits had left this earth and were separate from their bodies, He could summon them back again to re-inhabit those bodies.—"Wonderful," because at His word devils yielded up their victims, delivered for ever from their sway. "Wonderful," by all those actions surpassing human power, wrought by none others except those to whom He had communicated power and authority to do so. He was "Wonderful" in those works which terminated in the redemption of lost souls. "Wonderful," because He could people Heaven with rejoicing spirits, who, but for Him, would have been amongst the devils doomed. "Wonderful," because He could effect the salvation of the lost, the guilty, the helpless. "Wonderful," because He thus opened heaven to those who had been excluded for ever from it, receiving them successively to His own glorious presence.

Jesus Christ is no less "Wonderful" from the offices He came to fulfil for man, combining in Himself numerous offices, any one of which would confer transcendent honor on its possessor. He came as the one great Prophet of His Church, communicating the will of God to man by revelation; He came to be our great High Priest—but unlike those who were his predecessors and His types, Himself the sacrifice, with His blood, He carried it not into the typical holy of holies, but into the real holy of holies, to accomplish our peace with God—our Priest, and also our King, the Lord of angels, and the Lord of men, to rule such empire as no prince ever aspires to govern, not only for its extent and duration, but because He was enthroned in human consciences and hearts. The Shepherd of His people, He was to watch over his feeble flock till He conducted them to the gates of glory; the Physician which was to cure the inveterate disease which sin had occasioned in our fallen race; our Intercessor with God whose mediation must ever prevail for all who put their trust in Him. These are some of those offices, each of them "Wonderful," which Jesus came to accomplish in His own person for man. In undertaking these offices He was "Wonderful" in the merit He manifested; for in the salvation of man not one of the Divine perfections could be violated in the slightest degree; and if the Lord Jesus Christ was to secure heaven for us, He must merit it; it must be a rightful, a just, and a holy thing, that myriads of sinners, released from the curse of the law, should be made heirs of glory. And He did merit it. But what is that amount of merit that could render it just for innumerable sinners—myriads, thank God! before the end come, inconceivable myriads, each of whom had an infinity of ruin before him as the due reward of his demerit, to be all raised to glory by the infinitely transcendent merit of this one glorious Redeemer?

Lastly, let us notice the wonders of His majesty. He is now, as we have seen, "Head over all things?" Angels delight in serving Him: He is coming to exercise the functions of Deity, by judging all mankind, and is, at this moment, seated at the right hand of the glory of God.

This is a brief, feeble sketch of the wonders that surpass all thought, which attend this august name. We can know very little of its meaning now—it is meant to describe that He was glorious beyond all investigation—that we could never by searching find out the infinite; and all we can say and know of this glorious Redeemer is calculated to humble us with the

sense of our limited knowledge—it might almost be said our absolute ignorance—of what He is, whose "love passeth knowledge," and all whose other perfections pass it no less.

But if Jesus is thus "Wonderful" in greatness, and glory, and goodness, then think what the prospect is of those of whom He has condescended to say, "I will come again and receive you unto Myself"—shrouded with the "Wonderful" in His glory for ever—to see the "Wonderful" face to face in his own empire! Happy prospect of those who are ransomed by his blood! Think of the prospect they have! We are told that when they shall see Him, for it is His will that they should be where He is to behold His glory, then they "shall be like Him, for they shall see Him as He is." Realize that truth: they "shall be like Him, for they shall see Him as He is." And with the prospect of catching something of the very radiance of this glorious Redeemer, something of His power, perfection, goodness, and glory, think to what He has raised those hell-doomed sinners, who but for Him would have been crushed under the inevitable curse of God's broken law for ever and ever.

And if this be the prospect of believers, and we venture to call ourselves believers, and hope we have trusted in Christ for our everlasting welfare, then let us never forget that it is declared, to be the certain mark of all such, that they "who have this hope in them, purify themselves, even as He is pure." If it is, indeed, our glory to be with Christ hereafter, and like Him, then we must aim at conformity to Him, and strive to please and honor Him by growing like him now; and if we shrink from that proof of discipleship, let us know that we are no disciples. And if we have that proof of discipleship, let us bless Him that he has given to us the knowledge that we shall be His at the last day; and press on still that we may reach that glorious inheritance: and let us make Him the subject of adoring contemplation, as we pass through this besotted world that sees in Him no glory, that passes Him by, that would throw him out of the system of revelation of which He is the Sun, till we reach that glorious world where his beams shine upon all, where all His radiance is the glory of the redeemed—His reflected glory; and where the danger of forgetting, denying, or dishonoring Him is no more. May He, the "Wonderful" Saviour, condescend to bring us all to this happy end.—May His Spirit now act upon our hearts and minds, that we may be counted worthy of a place among His family, when He "shall come again in His glorious majesty," saved from the world, the flesh, and the devil, to praise Him as we ought to all eternity.

Baptist W. Noel.

The Overthrow of Sodom, &c.

History has been defined to be, philosophy teaching by example, or moral philosophy exemplified by the lives and actions of men. The perusal, particularly of Sacred History, subserves many an important purpose; not the least of which is its tendency to strengthen the sentiments of virtue, by demonstrating its active agency in the production of real happiness, true honor, and solid glory; and also its faithful delineations of the character and operations of Divine Providence. In looking across its plane, we behold at rare intervals facts and incidents, which, like the pyramids of the desert, rise far above the common surface around them, and on which the eye involuntarily rests, and the attention is irresistibly riveted. Not always, however, from the same cause; for there is often the greatest dissimilarity between them. Thus, one is conspicuous for its moral worth—another, for its moral depravity—this, for its symmetrical beauty—that, for its disgusting deformity; the former for its power of attraction,—the latter for its power of repulsion. The one, for the sentiments of esteem which it demands—the other, for the feelings of abhorrence which it creates; this, for the good bestowed upon the world—that, for the evil inflicted upon mankind; the first, for the Divine approbation it secured—the last, for the Divine wrath which it endured.

But, although so dissimilar in nature, yet they unite in teaching the same lessons of love for virtue, and abhorrence of vice.

The subject of this paper is, a prominent representation of the latter class. No matter for what purpose you contemplate the awful scene, nor from what point you view it, the overthrow of Sodom, &c., loudly asserts the existence and supremacy of the "higher law," the primitive character of Divine justice, the certain consequences of continued wrong-doing, and it is a perpetual proof that "wickedness overthroweth the sinner," and that "righteousness exalteth a nation," &c.

Precisely at what period the cities of the plain began to be created, and who were the first founders, what was their extent, &c., we have no means of definitely ascertaining. The most probable conjecture is, that in the confusion of languages and the failure of the attempt to found

a metropolis for the world, and to erect the tower of Babel, when the hitherto united population of the earth were divided and scattered abroad, a small company, drawn together by a common language, set out on an exploring expedition. Striking the Jordan, they turned down the stream, until they arrived at a spot where the mountains, reaching far back from the river, formed a level and fertile plain, about seventy miles in length, and ten or fifteen in breadth, through which flowed the meandering river in its onward course to the Red Sea.

Inviting in its appearance, fertile in its soil, and every way well adapted to their wants, the little company resolved to abide there, and immediately commenced a settlement. Finding their tents inconvenient, they soon commenced more solid structures, which gleamed in the sunlight; and though simple, rude, and devoid of architectural beauty, answered their purpose.—Other settlements were made, and other buildings erected in other parts of the valley, so that at the period when history affords us the first glimpse, there were five distinct cities. The name by which they designated the lovely spot, was "the vale of Siddim."

Whether from the first they had considered themselves as a colony of the Babylonian empire, or whether they had been tracked to their sylvan retreat, and subdued by tyrannic force, we know not. But when first introduced we find them subject to Chedorlaomer, king of Elam, or Persia. Finding the yoke too galling, the five cities united to throw it off. The effort was unsuccessful; but the energy of Abraham and his servants finally accomplished what they were unable to secure.

How lovely a picture have we thus far beheld. Alas! that it should have been marred by sin. How fearfully corrupt must be the moral nature of man, when, amid such enchanting natural scenery, and while enjoying the richest gifts of heaven, instead of adoring the Giver, he perverts the gifts, and becomes a fiend incarnate. Yet such was the case with this community. "They were wicked," says the sacred historian, "and sinners before the Lord exceedingly." Instead of pausing to thank Abram for his timely interference, to hearken to his counsels, to repent before God, as to make good improvement of their increased liberties, they seem to have rushed on with an increased, and fearful impetus, toward the gaping vortex, and hastened to fill up the measure of their iniquities.

Divine love bore long and was kind. But each hour there went to Heaven, from the limpid stream, from the green sward, from the fertile soil, from the oozing asphaltum, from the golden grain, from the lowing herds, from the very buildings, from the bosom of the plain, and from the slopes and summit of the mountains, one continuous and united cry, nature's protest against her further desecration. Still, mercy endured, and the cry grew louder and stronger. Suddenly the scepter falls and the sword uprises. Angels hurry hither and thither. Justice, clad in the habiliments of wrath, goes forth to destroy. The very bowels of the mountains growl with impatience, as their Maker kindles their volcanic fires. The ignited bitumen in the ground beneath burns with fearful rapidity; all waits the general signal. Slowly ascends the sun to the horizon; no sooner has he peered o'er its verge, than the hitherto compressed lips of the crater burst open with a mighty roar, and it vomits a storm of melted sulphur upon the distracted inhabitants beneath. At the same moment columns of smoke and forked tongues of flame, like so many furies, leap forth from the insulted soil, and with an awful crash, the entire vale, with its guilty freight, tumbles into the yawning caverns beneath.

True Wesleyan.

A Moral Life no Preparation for Death.

It cannot be doubted that multitudes around us are looking forward to death, with a feeling of dependence on the basis which is supposed to be formed by a virtuous life. The spirit of Pharisaism is, in this respect, the spirit of human nature. Different from this was the feeling of Andrew Fuller, whose last religious sentence, as dropped in the hearing of Mr. Toller, an Independent minister, was, "Looking for the mercy of our Lord Jesus Christ unto eternal life." Dr. Hawes, of Hartford, in a sermon in the "National Preacher" for the present month, groups other testimony to the same effect.

Oh, my friends, exclaimed the pious Janeway, we little think what Christ is worth on a death-bed. I would not now for a world, nay, for millions of worlds, be without Christ and pardon. God might justly condemn me, said Richard Baxter, for the best deeds I ever did, and all my hopes are from the free mercy of God in Christ. Said the meek and learned Hooker, as he approached his end, Though I have by his grace loved God in my youth, and feared him in my age, and labored to have a conscience void of offence to him and to all men, yet, if thou, O Lord, be extreme to mark what I have done amiss, who can abide it?

And, therefore, where I have failed, show mercy to me, for I plead not my righteousness, but the forgiveness of my unrighteousness, for His merits who died to purchase pardon for penitent sinners. Such, too, were the feelings of our own venerated Hooker in his dying hour. To a friend who said to him, Sir, you are going to receive the reward of your labors, he replied—Brother, I am going to receive mercy. And not to mention other examples under this head, let me refer to the case of Dr. Johnson. He was a moral man; but his morality could not soften the terrors of a death-bed, nor give him the least peace in prospect of meeting his Judge. When a friend, to calm his agitated mind, referred him to his correct morals and useful life for topics of consolation, he put them away as nothing worth, and in bitterness of soul, exclaimed, Shall I, who have been a teacher of others, be myself cast away? This great man had not then fled for refuge to the blood of atonement, as he afterward did; and therefore, notwithstanding his moral and useful life, he was afraid to die, and beyond the grave looked dark and gloomy to him. And so must it look to all who come to the dying hour with no better preparation than is furnished in a moral life.

High Tone.

It is a very common thing to say that the power of the Pope is restricted to strictly ecclesiastical matters; and that allegiance to the Roman Bishop in no way affects the civil allegiance of subject or citizen. The defenders and advocates of the Papacy are continually assuring us that obedience and fealty to the Pope does not in any way compromise the American citizen or British subject. It is all a matter of conscience; a natural right, in which Papists are only put upon a par with their fellow citizens. But we should like to know, among all the organs of the sects and denominations of Christians, where we can find the expression of such audacious threats as follow. The article is an extract from "The Tablet," a Papal organ over the water. If the Romanist Journals are in the habit of such insolence as this, we cannot wonder at the excitement in England:

"You are only at the beginning of your perplexity. The Pope will speak more loudly than ever, and what is more, he will be listened to. He will turn over your musty acts of Parliament with finger and thumb, scrutinizing them with a most irreverent audacity, examining those which concern him: and when he has found these, rejecting some and tolerating others, with as much freedom as you use when you handle oranges in a shop, selecting the soft and sweet, contemptuously rejecting the hard and rotten. And then—Oh dreadful thought—he will insist upon being obeyed. The very slates of Exeter Hall must erect themselves in horror at the bare idea of such a thing. What! The bill was read three times in Parliament, it was twice passed—engrossed on parchment—garnished with a waxen appendage by way of seal—and had over it, pronounced by royal lips, the mysterious words and creative fiat, *La reine le veut*. The Queen wills it—her Lords will it—her Commons will it. What does it want to complete the perfect fashion of the law?—Nothing of solemnity, nothing of force which the imperial sceptre of this kingdom could give, is wanting to it. But truly it may want the sanction of religion. The Pope snuffs disdainfully at it; an Italian priest will have none of it; it trenches upon his rights, or rather upon his duties: it violates the integrity of those interests which he is set to guard; and, therefore, Commons, Lords, Queen, wax, parchment and all, avail it very little. You may call it law, if you please; you may note it on your roll; you may print it in the yearly volume of your statutes. But before long you will have to repeal, or alter it, in order to procure the sanction of a foreign potentate, without which it has not, in the end, the value of a ten-penny nail."

We beg our readers to understand that this is not a sarcastic or ironical Protestant statement—but a bona fide extract from a papal organ. It is so like the attitude which some of the opponents of popery charge the papists with maintaining; and which they indignantly deny, that some of our readers may require the assurance that the extract is indeed from a Romanist Journal. The words "foreign potentate" especially grate upon the American ears, and the declaration that the assent of this foreign potentate is necessary to make an act of the British Parliament worth more than a tenpenny nail, is worth our serious consideration. If the time has come when the Pope has a veto on British legislation, it may be well to inquire when the "foreign potentate" will "develope" in this hemisphere.

Episcopal Recorder.

Walking Spanish.

We have often heard of walking Spanish.—The following paragraph intimates the progress they make in that way:

"It is said that among all her seaward-look-

ADVENT



Luke 9: 28-30.

HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY.... WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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FORGET AND FORGIVE.

BY WILLIAM HURTON.

Where is the man who has striven among
His fellows, and never done one of them wrong?
Where is the man who, amidst the world's din
Has never committed sin upon sin?
Where is the man that but one day can live
Without reason to say—*forget and forgive!*

We all of us sin—we all go astray,
In thought and in deed each hour of the day;
We all are depraved and to evil inclined—
The constantly upright, where shall we find?
'Tis mercy, not justice, permits us to live;
How deep, then, the need to *forget and forgive!*

GOD IS PASSING BY.

Where the gentle streamlets flow,
Where the morning dew-drops glow,
Where the zephyrs wing their flight,
In the cool and welcome night;
Whispering through the fragrant grove
To the heart that "God is love,"
Where the light clouds skim the sky,
Worship! "God is passing by!"
Hoary forest, rugged rock,
Roaring torrents, earthquake shock,
And when thunder rends the sky,
Tremble! "God is passing by!"

Apocalyptic Sketches,

OR,

Lectures on the Seven Churches of Asia Minor

BY REV. J. CUMMING, D. D.

LECTURE—XIII. THE PROMISE.

"He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death."—Rev. 2:11

(Concluded.)

I have thus noticed both the battle and the victory that follows; I will now allude, in as brief terms as I can, to the nature of that expression by which the future punishment of the lost is characterized—the second death. It is one of those themes which are too awful for frail man to speak on; and yet it is a truth enunciated in Scripture so plainly and so frequently that that minister of the Gospel is neither faithful to his trust nor dutiful to his people who shrinks from inculcating what seems to him, and may appear to you by going to the source from which he draws his light, to be the mind of the Spirit of God. This second death is described in the parallel passages which I have examined at length, in such terms as these; 2 Thess. 1:9: "Punished with everlasting destruction from the presence of the Lord." Matt. 25:41: "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." Notice that last expression: the fire is "everlasting;" but for whom is it prepared? it is not "prepared for you," it is not meant for you, it is not God's purpose that you should be plunged into it; it is prepared for the fallen angels, and if you are precipitated into it, it is in spite of, and not as the result of the preparation of God. In Rev. 20:6 it is said, "Blessed is he that hath part in the first resurrection; on such the second death hath no power." In Matt. 25:30, "Outer darkness, there shall be weeping and gnashing of teeth." In 2 Pet. 2:17, "To whom is reserved the blackness of darkness for ever." Again, it is called repeatedly "the day of wrath;" "tribulation and anguish and destruction;" "wrath to come;" the "resurrection of condemnation;" the "wages of sin;" these are some of the scriptural expressions by which this second death is denominated. * * * * This second death is associated with all that is exclusively evil.—Every picture of the state of the lost contains only what is exclusively evil. Take away from this world those gleams of primeval beauty, of holiness, and happiness, that linger in its unden places, and occasionally flash forth from

it; take away from this earth all the traces of its young glory—leave nothing but sin and sinful men in it; and what a terrible world would it be! and yet would this be a faint miniature of hell! You know how a delicate mind shrinks from the contact of the impure in this world; you know how a holy man dreads the language and shrinks from breathing the air of the unholy, the polluted, and the guilty. Think, then, what the state of the lost must be, when all is contamination, impurity, unholiness—all that is horrible to a saint, and must be intolerable even to the unhappy victims who have to endure it.

And in the second death, too, there will be let loose every evil passion, every unholy propensity. I doubt, if there is in hell a literal fire, any more than I believe that there is a literal living worm. The language used is, I think, figurative, and meant to denote the misery, the distress, and the woe of them that are there. It seems designed to show, by appealing to the strongest experience of humanity, what are the misery and anguish which are the doom of the lost. It is an intimation of the effect of letting loose, unchecked, all impure, hateful, and unholy human passions, that we may in some degree conceive the terrible effects of the collision of ambition, of hatred, of envy, of sensuality. It requires no material fire additional to unsanctified human passions to constitute a hell too terrible for human language to express. It is enough to know there will be no presence of God there; that his curse will rest upon all, and his blessing overshadow none. The words used by Milton to describe the condition of the lost will be true of this state.

"Farewell, happy fields,

Where joy forever dwells. Hail, horrors!
Hail, infernal world! and thou, profoundest hell,
Receive thy new possessor—me! miserable,
Whither shall I fly? Which way I fly is hell—
Myself am hell.

And in the lowest deep, a lower deep

Still threatening to devour him, opens wide,
To which the hell he suffers seems a heaven."

I have dwelt upon a picture charged with so awful colors, only to lead you to estimate, from a sight of the depth into which sin has sunk humanity, the magnificence and the might of that mercy which sent a Saviour to shed his blood to redeem us, and gave a Bible to make known unto us the glad tidings of that glorious Gospel which proclaims deliverance to the captive, healing to the sick, sight to the blind, and everlasting life to all that believe, though once dead in trespasses and sins. I gather from the whole of this promise, "He that overcometh shall not be hurt of the second death," that the whole blame rests on ourselves if we are doomed to be precipitated into that yawning ruin. It lies with ourselves, (I say it advisedly,) to escape that ruin and enter into everlasting joy.—For, in the first place, I cannot find in the Bible, from its commencement to its close, that there is any irresistible decree that condemns us to everlasting perdition. Every soul that reaches the realms of glory, does so by free, unmerited, sovereign grace; every soul that tastes of the second death, cleaves to so dire a doom in spite of a thousand protesting voices and obstructing elements. The saved in heaven will ever have the recollection, we have done nothing but what is decreed—Christ did all for us, from the first breath of life to the latest pulse of glory. The lost in hell will ever have the corroding agony of the thought, "I did it all myself, and nobody put me here contrary to my will, or against my own purpose, progress, and knowledge."—We shall feel in the realms of the saved, "it is all by grace;" and they will feel who are in the realms of the lost that it is all their own doing. Hence, the lost in hell are as such, suicides; they destroyed themselves, and none did it for them. Every step that the sinner takes to misery, he takes in spite of a thousand commands—in the face of ten thousand warnings, in defiance of eloquent entreaty, pressing remonstrance, earnest warning, and threatening. Every step that a sinner takes towards everlasting perdition, he marches against the opposing point of God's own sword. He has to work and

fight and clear his way to hell—he works hard at sin and earns justly its terrible wages. God tells us in his own word that "He is not willing that any should perish." I believe these words strictly and literally; "He will have all men to be saved." This is not make-believe. I accept his invitation, "Turn unto me; why will ye die?" and I believe his invitation, "Come unto me, and I will give you rest." I have full confidence in these words, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." Now I cannot explain away these words: I take them just as God has pronounced them; and I hold them to be strictly and literally true. Then, my dear friends, is it not a very solemn thing for you to know that you are welcome to the bosom of God, and that yet you will not come? that you are invited to the realms of glory, and yet you will not hearken? Is it not a very solemn thing to know that there is instant, glorious pardon for every sinner that will, and yet that any man should retire without accepting the precious boon, to criticise the speaker's style, or to review the preacher's manner, or to engage in any conversation that will keep the arrow from the conscience, the truth from contact with his soul? Again, if I look at what God's provision is, I see every reason to lead me to infer that it is not God's purpose or God's decree that any should be lost who are willing to be saved. When we were without strength, Christ died for us: when Christ rose again, he sent his Holy Spirit to intercede and plead within us. What is the utterance of that beautiful book, the Bible—what is the eloquence from ten thousand pulpits—what are those lingering instincts in the depths of your heart—those trembling fears, reminiscences, protests, in the legislative chambers of conscience, but the unspent accents of the voice of God warning you, entreating you not to die, but to overcome the world, and so not be hurt of the second death? I repeat it then, again, that there is mercy and forgiveness in the blood of Christ for all that will, and if any man taste the bitterness of the second death, let him recollect that he does so for no reason upon earth but that he turned his back upon God, and directed his face to perdition.

I now close my remarks upon the epistle to the Church of Smyrna. The present state of Smyrna fulfils the prophecy. Christianity exists, and though very dark, yet lingers in the midst of it.

"It is a city of Ionia, in Asia Minor; it was one of the most ancient and flourishing of the colonies which the Ionian Greeks, founded on the Asiatic side of the Aegean sea; and the excellence of its situation, on one of the finest bays in the world, has saved it from being involved in the fate which has overwhelmed most of the ancient cities of the Anatolia. It claimed to be the birth-place of Homer, and several modern critics are of opinion, that the claim is better founded than that of any of the six other cities which contended for the honor. It is mentioned only once in Scripture, as one of the the Seven Apocalyptic Churches.—Rev. 2:1.—The angel of the Church at Smyrna, when the book of Revelation was written, is stated by ecclesiastical historians to have been the venerable Polycarp, a disciple of the Evangelist St. John. The message to the Church at Smyrna is an affectionate forewarning of the persecution to which it was about to be exposed, and of which Polycarp was the earliest and most distinguished victim.

"The modern town of Smyrna does not occupy the precise position of the ancient city; in consequence of the earthquakes to which the southern hills were exposed, the citizens gradually removed farther and farther to the north, until the original precincts were quite deserted. The present city is divided into two parts, the upper and lower; the first being inhabited by Turks and Jews, the second by Armenians, Greeks, and Franks. All the fine and remarkable buildings are in the lower town: it contains the markets, bazaars, shops, and stores, and it

exhibits all the activity and animation belonging to a great commercial mart and a crowded sea-port. The upper town is bounded by extensive cemeteries, and appears almost as tranquil as those abodes of the dead; the houses are mean, the windows closely barred like those of prisons, and the streets all but deserted.

"The Italians call Smyrna the 'Flower of the Levant,' and some French travellers have named it the 'Miniature Paris of the East;' but, though far superior to most Turkish cities, it is not quite deserving of these flattering appellations. Fifteen hundred years ago, Strabo complained that the ancient city was deficient in its sewerage, and the modern city is equally in want of this necessary accommodation. Hence the centre of the narrow streets is usually a filthy channel choked with all sorts of impurities from whence pestilential exhalations arise, which renders Smyrna the very metropolis of plague and fever. Within the last few years some good streets have been laid out in the lower town, and several excellent houses built by merchants in the suburbs; but still the old streets are so narrow that a loaded camel fills them up from one side to the other, and the passenger who meets one of these animals often finds it difficult to get out of the way.

"One of the circumstances which strikes a European most forcibly on visiting Smyrna, is the great diversity of the nations which have contributed to supply it with inhabitants. The citizens are distinct from each other in religion, language, dress, and manners; each race has its own ceremonies, its own feasts, and even its own calendar. It is not at all unusual for one race to celebrate a festival on a day devoted by another race to penance and fasting. The Turks close their shops on Friday, the Jews on Saturday, and the Armenians, Greeks, and Franks on Sunday. There is no intermarriage nor social communication between these different races; they never meet each other except in the market-place, and they only converse together on the price of cotton and opium, or the rate of exchange between piastres and dollars. The distinction of race is more strongly marked amongst the women than amongst the men.—The Greek and Frank ladies have their faces uncovered, the Armenian and Jewish allow about half of the countenance to be seen, while the Turkish women hide every feature but the eyes. A stranger would be led to believe that more languages were spoken in Smyrna than in any city that has existed since Babel. On one side caravans and strings of camels pour in from every part of Central Asia, Syria, and Arabia; and on the other, fleets crowd the harbor from all the maritime states of Europe and America. The general medium of communication is the Lingua Franca, a barbarous jargon compounded of bad Italian and worse Arabic, together with a plentiful admixture of vulgarisms and nautical phrases from every language in Europe. Religious toleration has always been more freely granted in Smyrna than in any other Turkish city; and when there has been any outbreak of Mussulman fanaticism, it has been directed against the Jews and Greeks, rarely against the Europeans. The population of Smyrna is supposed to exceed one hundred thousand, and it is rapidly increasing, especially since the police of the place have been improved and greater security afforded to life and property. In no place is the decline of Turkish fanaticism more apparent, for the European consuls are ever ready to resent the slightest insult offered to Christians, whatever may be the denomination. In consequence of this protection, the processions of the Greek and Latin Churches pass freely through the streets, and some of the latter are so gorgeously conducted that a spectator might suppose himself in a city of Italy rather than of Turkey."

It has been noticed that this Church and that of Philadelphia are the only two to whom a promise of vitality is given, and in consequence they are the only two of the seven Churches of Asia at this moment in which there is anything like a considerable Christian Church left.

We learn from all this, and from the history

especially of the Church of Smyrna, that the strength of the Church of Christ, whether Church local, or Church provincial, or Church national, or Church universal, is not the acts of parliament that establish it, nor the wealth in the pockets of those who occupy its pews and so support it, but the living Christianity in the hearts of its minister and its people, and the strength of our nation's Church will be found in the days of trial that are coming on, to consist in the living religion of its people. Give me Presbyterian Church, Episcopal Church, Independent, or Wesleyan, but give me, above and beyond them all, a living Church. I care not so much for the shell if the kernel be there; I mind not so much the beauty of the chasing, or the splendor of the lamp, if pure oil be in it, and the flame that is lit from the eternal altar blaze upon it. I care not for the shape of the candlestick, if it bear a candle lighted from on high to lead me to the Lamb. Depend upon it that the day is coming, ay, and is already come, when, if Churches fall back upon the length of their ecclesiastical lineage, or upon the wealth of those that constitute their congregations, or upon tradition, or upon the state, they will find that they lean on a foundation that will assuredly fail them. Nothing but living, Protestant Christianity, will avail us in the days that are soon to overtake us. Luther said the doctrine of justification by faith is the article of a standing or a falling Church; we may add, that regeneration by the Holy Spirit is the article of a living or a dying Church.

Favoritism in the Study of Scripture.

It is, we fear, an opinion too common, even among Christians, that there are certain parts of the Word of God the study of which is by no means profitable, and the perusal of which might very safely be omitted, as occupying the time and thought which might be better expended upon other portions, which are considered more edifying. In private and in family reading, many portions are, by some, regularly passed over, and a selection made of such books or such chapters as may be judged profitable, to the exclusion of others which are set down as altogether barren. One man, for instance, sets aside the Book of Leviticus, as full of rites and ceremonies too tedious and minute to be investigated, perverting in his defence a quotation from an apostle in which he speaks of them as beggarly elements, and forgetting that it was from this despised ritual that the Jews learned all they once knew of Christ, and that it was of this very service that David said, "O, how I love thy law; it is my meditation all the day." Others would dispense with the Book of Esther, because the name of God does not occur in it, forgetting that though the name of God be seen in it nowhere, the finger of God is visible everywhere.

Others would overlook the Proverbs, because they do not find Christ there, never suspecting that if they do not discover him it is not because he is not there, but because they see not the wondrous things of that wondrous book, and that though his name may not be there, his spirit is there, and faith can find him in every duty there inculcated, in every maxim of wisdom there given forth.

Others would exclude all unfulfilled prophecy, and religiously pass over the dark visions of Ezekiel, and the mysterious revelations of St. John, forgetful that one of the very books which they thus deliberately neglect is the only one in all Scripture which begins and ends with a blessing upon him who reads it. We mean the Book of the Revelation, where we read, "Blessed is he who readeth, and they that hear the words of this prophecy, and keep those things that are written therein; for the time is at hand."

Now upon this method of selection and exclusion, this system of what we would call Scripture favoritism, let us advert to a few considerations. Is it not, we would ask, a system based upon irreverence for the inspired Record—we would almost say, profane disregard to inspired authority?

Without doubt or question it is. It constitutes us judges of the Word of God. It does not set us down as devout and humble listeners to every word which proceedeth out of the mouth of God, but it sets us up as examiners of Scripture, and calls upon us to exercise our reason in pronouncing upon the value of its different parts. If we are to regard all Scripture as the Word of God, who is the man that shall presume to speak lightly of, or overlook, its least jot or tittle? Jehovah thought it worthy to be uttered, his Spirit thought it worthy to be written, and will any man say it was uttered, it was written in vain? The man who has aught of reverence for inspired truth will condemn a sentiment so profane. He will not presume to sit in judgment upon the oracles of God, nor to lay any interdict upon the perusal of any part of them. He will not presume to say, such and such a portion is unprofitable, and may safely be omitted; he will say, "All that is contained within this volume must be profitable."

It must be so, because it is there; it must be so, though I may not be able to enter into its spirit nor to appreciate its value; and therefore I will not make my own deadness and insensibility, my own unprofitable reading, a test of its value; I will make the fact of its being contained in the oracles of God a sufficient reason to me for believing that it must be valuable, that it must be "profitable for doctrine, for reproof, for correction, and for instruction in righteousness." The soul that has learned to submit itself entirely to God, to give itself up implicitly to the Spirit's teaching, without asking one question or starting one doubt, will easily be able to sympathize with these remarks. He believes that "every word of God is pure," and he cleaves to it as such; he would not for worlds part with a single verse, and he would as soon think of putting forth his hand to blot out a star from the firmament, as he would of attempting to exclude or overlook a single page, a single sentence of his Bible.

Again, we remark, that as such a method of exclusive reading argues great irreverence for Scripture, it also displays great ignorance of self, and great arrogance in pretending to know all the ends for which such and such Scriptures were written. Would the sick man say to the physician, I cannot see the use of such and such a medicine, I will dispense with it; my case is not the one in which it can be of any service; but if you will give me some others more to my fancy, I will cheerfully receive them? No, he would give his physician credit for knowing more about his case and the proper method of treating it, than to address him thus. And if we apply the illustration to our spiritual maladies, we may readily see how exactly it fits, and how it shows us the folly and stupidity of venturing to pass a sentence of exclusion or neglect upon any portion of that Word which God has dealt out for the healing of our souls. Who is likely to profit most in the study of God's Word,—the man who sets himself to its perusal believing that he knows exactly what will suit his case and what will not—what to receive and what to pass by,—or the man who, believing that he is as ignorant as he is diseased, sits patiently and humbly down to the careful study of the whole Scripture, believing not only that he will find some part to suit him, but that in all its parts he will find health and cure, and that in every single portion he is sure to obtain something which no other portion could have ministered, and which he could not have wanted without grievous injury to his soul? Who, we say, is likelier to be savingly profited? The man who sets out with this system of exclusion and favoritism—who will read nothing but his favorite chapters, and his favorite books,—or the man who casts himself abroad upon the entire book of God, giving reverent welcome to its every word, reckoning nothing unworthy of his most studious meditation which God thought it needful to dictate to holy men for the profit of his creatures? The latter, beyond all question. And, without hesitation, we would say that the former stands on slippery ground—ground which he ought not one moment longer to occupy if he values the prosperity of his soul. The man who regularly and systematically omits one book, that he may gratify his relish for another, ought really to suspect that his relish for that other is a false and vicious taste,—the man who undervalues one part of Scripture has surely no proper sense of the value of any of it. What should we have said of the priest or Levite who, when called to the exercise of his sacred vocation, and to the performance of the various ceremonies which the old dispensation enjoined, should begin to set up his own ideas of the use of some of these ceremonies against the plain command of Jehovah, and omit this rite and that other observance, so trifling and minute, and care only for those which took his fancy? You would at once pronounce him unfaithful and profane; you would speak of him as a man presuming to set up his judgment against God, and you would say that his fancy for one rite was probably as unreasonable as his neglect of the other; and that since he did not chose to obey God faithfully in all, God would not give him a blessing in any. Even such is the case with those who deal with Scripture in the way we have referred to. Can they look for that full rich blessing upon their partial, exclusive reading which the patient, simple-hearted soul may expect who reads it in the faith that it must be profitable because it is Scripture; and that if, presuming to reason upon the matter, he were to select those parts alone of which he could discern the use, in all likelihood the very passages he would omit would be the very passages which he really needed most, and which God would have blessed most to him had he honored him so far as to trust him for the profitability of his own Word.

We do not mean to say that all Christians unite in overlooking those portions of Scripture to which we have already adverted, nor that the neglect we have been blaming always amounts to their entire exclusion. We allow that there is no unanimous or systematic rejection of those parts we have named; but while we admit this

much with regard to these portions, we must notice another omission which seems to be unanimously adopted: we mean the omission of those catalogues of names with which Scripture abounds. All seem to have set it down as quite fixed and certain that such a roll of names must be unprofitable reading, and therefore to be neglected. The great mass of Scripture names which were once familiar as household words have consequently become utterly strange in our ears. These names, both by the sacred associations connected with them, and by the sacred meaning which all of them conveyed, brought home to the heart of every one familiar with Scripture many a solemn recollection, many a holy lesson, many a precious truth.—But now these have fallen away from our notice, and when occasionally brought before us they have become strange, they have lost their pleasant relish, their sacred associations, and are heard by us without interest or attention as barren and unmeaning names. Yet to one accustomed to reverence every word dropped from the lips of God, they are neither barren nor uninteresting, but pleasant to remember, and sweet to repeat and dwell upon. They are like the names and epitaphs of the Old Testament worthies, each telling its own story, calling up its own recollections, and engraving upon the thoughtful spirit its own imperishable lesson of heavenly truth. Take, for instance, that passage in Gen. 49:29, where Jacob is speaking of his burying-place. They are the last words of this aged patriarch, and yet they consist of nothing but an enumeration of names: "I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying-place. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah." There is an air of solemn melancholy about the repetition of these simple names that at once arrests us; there is a full flood of associated remembrances that presses irresistibly in upon us at every name. And, above all, when we place these words side by side with that solemn announcement of our Saviour in Matt. 22:31, "As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living," who can fail henceforth to associate in his mind with the very name of the cave of Machpelah the doctrine of the resurrection of the just, and gather round the very mention of its venerable name thoughts of that blessed morning when, at the archangel's summons, that cave shall give forth its guarded dust, and prove that Jehovah was not the God of the dead, but of the living?

Or take another instance from that long catalogue of the marches of Israel through the wilderness, given us in the thirty-third of Numbers. We begin at verse 5: "The children of Israel removed from Rameses," the city reared by their sore labor, the scene of their sufferings and bondage; they left Rameses, their prison-house, "and pitched in Succoth,"—i. e., the place of tents,—their first resting-place after they had made their escape from the house of bondage, where they spent the remainder of that memorable night of their deliverance, and saw the first morning of their freedom dawn.—Then they departed from Succoth and pitched in Etham, i. e., the place of strength, for there first they were overshadowed with Jehovah's sheltering cloud; but on the edge of the wilderness, where first the cold wind of the desert met them in the face, and they saw before them its interminable wastes of barren sand. Then again they removed to Pi-hahiroth, the opening of liberty, where first they seemed to breathe the air of freedom. Then again they pitched in Marah, the place of bitter waters, the scene of their wicked murmurings and of God's kindness and long-suffering in healing the bitter waters and overlooking their ingratitude. Then they came to Elim, the place of palm-trees and fountains, where they found shelter from the desert's scorching heat beneath its spreading shades, and refreshment from the desert's parched sands from its "cold-flowing waters." In this way we might survey the whole scene of Israel's marchings and sojournings, pointing out the crowd of associations which each calls up to the thoughtful reader of Scripture. Or we might go over those again which we have already touched upon, and show a deeper meaning and more spiritual application of each successive scene, comparing it with the successive stages of the Christian's course and pilgrimage. At the call of God we leave the Egypt of our natural bondage, the prison-house of sin and Satan; though pursued by our relentless enemies, we pitch our tents in Succoth: thus, at the very first step of our progress, proclaiming ourselves strangers and pilgrims upon earth, having no fixed, abiding city, but looking for a city which hath foundations, and desiring a better,

even an heavenly country. Then we come to Etham's barren shore, the place of our strength; the Lord is there; but the place where first we feel the privations and perils of this earthly desert. Then we come to the place of liberty, where, though surrounded with a waste howling wilderness, we can still rejoice that we are free. Then we are brought to Marah, and God tries us with affliction, and we murmur and rebel; yet, in his kindness, he heals the bitter waters, and makes us glad once more, and leads us to Elim's shaded plains to receive refreshment and repair our strength. There he makes us lie down in green pastures, and leads us by the still waters, and there he restores our souls.

We might add to these instances innumerable others, for all Scripture is full of them; but at present these are sufficient.—(To be continued.)

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Realizing the Judgment.

There is to be a Day of Judgment. The New Testament keeps this fact ever prominent. It is an article of faith in every Orthodox creed. Every faithful minister preaches with a reference, more or less immediate, to that day.—Every faithful Christian lives under a sense of his personal accountability to God. Yet after all we fail to realize the Judgment. How seldom is it before the mind as a potential fact!—How little does it enter into our habitual modes of thought and action! These it ought to permeate and control as a vital truth; for God shall bring every work into judgment, with every secret thing. In the apostle Paul, a lively perception of the Judgment Day is apparent in every letter to the churches, in every sermon to Jew or Gentile, in every plan, in every counsel, in every thought, in every act. Did the minister of Christ feel ever this truth as Paul felt it, what sobriety, earnestness, affection, and fidelity would mark his intercourse with his flock! What tenderness and solemnity would mark his preaching of the Word! Did the hearer always feel this truth as a reality, how earnest, how reverent, how fearful, how docile, and obedient, would be his hearing of that Word!

But how shall we realize the Judgment?—How incorporate that sublime fact of Revelation into our whole mental and moral being, so that it shall impress itself upon all that we say or do? This is to be accomplished not mainly by the help of the imagination, nor by the help of the reason, but through the believing faculty of the soul—its susceptibility to spiritual influences—by taking God's word as truth, and dwelling upon that truth until it becomes as natural and influential in its effect upon the mind as are the every day facts of our existence. Though the Scriptures sometimes describe that Day in language sublimely portentous, bringing before our vision the flaming clouds of heaven, the great white throne, and troops of angels attendant on the Judge, yet commonly they speak of it without metaphor, as the day in which God shall judge the world by Jesus Christ his Son. The fact of such a Day, unadorned with rhetoric, is left to weigh upon the mind, as the most solemn and awful fact in the government of God. As that simple fact is believed and pondered, as imagination yields to a sober faith, and visions of thrones and clouds and angels give place to the naked conception of an intelligent spirit giving to its Maker an account of its motives and acts, and awaiting his decision upon these, in that proportion will the Judgment influence the mind and conduct as a reality.

We have been led to this train of reflections by reading the closing paragraphs of President Woolsey's recent installation sermon. With his own mind deeply pervaded with the reality of the Judgment, the preacher does not attempt to set it forth by any arts of rhetoric! He speaks of it with a solemnity and an awe becoming the subject, and yet with the simplicity of a record of facts. It has impressed us more deeply than anything on this topic, which we remember to have read.

"The minister," he says, "has an account to render of his stewardship; and there is joy or grief in store for him according to its nature.—And for this account the Christian pastor will ever be making preparation. He will, sometimes, almost hear the Judge putting to him the question—What hast thou done in the ministry where I placed thee?—and will see the Judge severing the ungodly minister from the godly at that great day of reckoning. And the terrors of that day will utter a voice to deter him from sloth, and to check him in the disposition to make his pastoral office a secondary business, to which at times he may be tempted. As a watchman over a treasure for which thieves are lurking about, he will fear for himself lest he be invaded by sleep, or be caught off his guard, and will cry mightily for aid.

"But the account spoken of in the text is different from this. It is a report, presented by the pastor to the Chief Shepherd, how the flock have treated the under-shepherd to whom he assigned a particular fold. It is a solemn testi-

mony concerning the character of the flock so far as its relations to the minister are concerned, uttered not in the language of hopeful charity, but in the language of retributive truth. In this report will be inserted not the good opinions which the minister may have formed as to the members of his congregation; but the exact statement of how they have treated his message and himself. And this report may be rendered with joy, or with grief,—joy or grief aroused in the affectionate minister's heart by unerring recollections of the past, which, running through the whole course of his ministry, shall attach themselves to the individual persons who have been under him in the Lord. The minister may stand before the master and Judge, and with a gladness of countenance may say, 'Here Lord, I come to tell thee what indeed thou knowest well, but what this dread solemnity of the judgment, when heaven and earth are assembled, requires that I should unfold. I went in among this flock in weakness and trembling, following the guidance of thy providence, but not knowing what was before me in this new sphere of my labors. Exceeding great is my joy this day, that I can testify that they received me as an angel of God, even as Jesus Christ.'

In this simple and solemn manner, Dr. W. proceeds to enumerate "the heads of that joyful report which the minister may render concerning a Christian people." This is followed by the contrast of a different report, in which the minister is constrained to testify against his people. Here there is no attempt to heighten the scene by descriptive imagery; but the language is the childlike utterance of one in his closet before God. It is this that gives to the preacher's view of the judgment its awful weight. This it is that brings the hearer or the reader, not into the midst of clouds and darkness and tempest, before a burning throne encompassed with cherubim and seraphim, where the poetic machinery of the scene fills the eye and engrosses the thought, but into the presence of God, face to face. And thus the mind is prepared for the solemn conclusion:

"My brethren, to a benevolent mind justice is often a grievous though a necessary thing.—We cannot well conceive how full of grief will be the just testimony of the minister against the people for whom he labored and suffered.—Oh! if it should be necessary, as the epitome of a long ministry, to utter such sad things against his flock, if the results of a lifetime should be testimony in condemnation of immortals, what grief which we know of here on earth would come up to the level of that grief which he would feel. And how unprofitable would it be for the flock. Better for them 'not to have known the way of righteousness, than thus to turn from the holy commandment delivered unto them.' Better for them to have had no minister than to have despised and slighted him and his message, for a Judge is on the throne, who has said, 'he that heareth you heareth me, and he that despiseth me despiseth him that sent me.'

"My brethren, see to it what account you will oblige your minister to render concerning you on that day."

Independent.

Danger of Contemning God.

We call that man foolish who acts without reason—who traduces a character beyond the reach of malice and the cruellest arrows of reproach—who attempts to accomplish a purpose by means which are manifestly inadequate to the end in view. Where, then, is folly to be met with equal to the man who contemns God? Is there anything in the Divine Being open to contempt? Is there anything in wisdom infinite, in power omnipotent, in goodness inexhaustible, to deserve contempt? Is there anything in light ineffable, in majesty supreme, in perfection of excellence, worthy of scorn? And is there to be found in the whole world of mortals a man so foolish as to attempt to cast reproach on a being so pure, so perfect, so transcendently glorious? Rather let him attempt to obscure the lustre of the sun—rather let him attempt to deform and traduce all that is lovely, all that is grand, all that is sublime in the universe of God.

And who are ye who are chargeable with such mad contempt? Weak and fleeting mortals; dust and ashes; creatures who quickly fade as the flower, and wither as the grass; less than nothing, and lighter than vanity.—And are ye so foolish as for one moment to imagine that your most malignant efforts will lessen the majesty, or obscure the splendor of Infinite perfection? Banished forever be such unfounded expectations; abandoned forever be such impotent attempts. The name of that God whom you despise, shall be the theme of endless praise to the angels around the throne; that religion which you lightly esteem, shall march on in majestic triumph, till it shall have attained the conquest of the world; and the strongest efforts which you make to lessen the authority of heaven, or to impede the progress

of that religion which is from God, shall serve only to perpetuate and immortalize your folly. Consider, then, for a moment, the greatness of God on the one hand, and the weakness of man on the other, and blush for yourselves.

Consider the *guilt* of contemning God. If the conduct of that man be chargeable with criminality who fails to acknowledge with gratitude the kindness of a benefactor, how still more base must his conduct be, who requites with hatred or with scorn, favors conferred by a friend! Where, then, can guilt be found more highly aggravated than that of the man who contemns God? He despises the author and preserver of his life—the source of his best enjoyments, the foundation of his dreaded hopes. He despises a being from whom he derives those noble powers and capacities by which he is distinguished—on whom he depends for every breath he draws, for every blessing that mingles in his lot, for every thing that renders life delightful—to whom he is indebted for all those discoveries which Revelation has made of the way by which pardon of sin, peace with God, and eternal life may be attained and secured. And are all these unmerited favors which man received from a being independent of the best of creatures, worthy of no return but that of disobedience and contempt? O, ungrateful sinner, think for a moment on the number and strength of your obligations—reflect on the shameful returns which you have made to the best benefactors—and behold a criminality attached to your conduct too great for language to express.

Men are formed with sentiments of awe and veneration for the divine being, and for every thing that is sacred. These natural and inextinguishable feelings may be checked and overpowered in their influence by indulgence in thoughtlessness, dissipation, and vice; but when the moments of reflection come, when danger threatens, when death approaches, they speak out and alarm the most careless and secure.—Hardened, indeed, and desperately wicked must that heart be, which is so dead to the feelings of nature, and has gained such a fatal conquest over every just impression of veneration and awe as to scoff at the solemnities of religion, and wantonly to insult the dread Majesty of heaven and of earth. Behold, then, ye that contemn God, the height of sin at which ye have arrived, and tremble for your guilt in the sight of heaven!

Consider the *danger* of contemning God.—If God be just, then assuredly guilt shall be followed with punishment, and what punishment can be too great for those who contemn God? They violate the most powerful obligations—they bid defiance to the strongest and most seasonable remonstrances of conscience—they insult a being of infinite perfections. And where is guilt to be found that calls more loudly for the vengeance of heaven? If the righteous scarcely be saved, and if the least violation of the divine law receives its merited punishment, "where shall the ungodly and the sinner appear?"—where shall the man whose whole life has been marked by disregard of the divine authority and by acts of rebellion against heaven, reap the fruits of his crimes?—where shall be his final, everlasting abode? Even in the present life he escapes not with impunity.—He experiences a foretaste of that misery which awaits him beyond the grave, in the anguish of a guilty conscience, and in the want of those consolations and hopes which cheer and support the good man in this vale of tears. And if in this life, which is only a state of probation for another, his sin is attended with such anticipations of misery, how dreadful must his portion be when he receives the full punishment of guilt, in the state of final retribution!

N. Y. Evangelist.

Abounding in Prayer.

Earthly benefactors do not like excessive importunity. They soon weary of an applicant who makes the reception of one favor the ground of application for another and a greater one.—But not so with our heavenly Benefactor. He would have us importunate in prayer. He would have us pray without ceasing. He would have us continually coming to him for larger and larger blessings.

One of the persecuted Puritans had two children lying dangerously ill. After wrestling with God in prayer for them, he wrote thus in his diary: "If the Lord will be pleased to grant me my request this time concerning my children, I will not say as beggars at our door used to do, 'I will never ask anything of him again,' but on the contrary, he shall hear from me oftener than ever; and I will love God the better, and love prayer the better, as long as I live." Such is the spirit which God approves. Since then we are dependent upon God for every thing; since even the commonest blessing cannot be secured without his aid, and the greatest ones are freely bestowed on application to Him, is it not passing strange that there is so little prayer in the world? As it is the great instrument by which all our blessings are received, it should be the great object of pursuit.

At the commencement of a new year, we often resolve to attain certain objects during the year. Let us resolve to make great attainments in the grace of prayer, during the year on which we now have entered.

Some professing Christians spend much or little time in prayer, according to the state of their feelings. They often pray many times in a day, and then again they neglect even their stated seasons. Now, it is no doubt proper that we should often yield to feelings prompting to prayer at other than our stated seasons, yet, no state of feeling should prevent the faithful discharge of that duty when our appointed hour arrives. If the iron be dull, a greater degree of strength must be put forth.

The account of the exercises of one who had become mighty in prayer, may prove useful to the reader. "When I had reason to think I was converted," said he, "I found it was owing to the grace of God. I saw that if I ever brought my heart into conformity to God's law, it would be only through the assistance of divine grace, and I found from the Bible, and from experience, that that grace was bestowed in answer to prayer. The first thing I have to do, said I to myself, is to pray. For a time it was easy work, but by and by when the world pressed its claims, prayer was not quite so easy. I was led to pray less frequently, and that led me to pray less fervently. I found that would never do, that my heart would throb strongly or feebly just as I was faithful or unfaithful in prayer. I then fixed upon certain hours for prayer.—When the hour came, if I did not feel a desire to pray, I sought by reflection to awaken the desire before I attempted to pray. By perseverance in so doing, by never contenting myself with a mere form, I found that I gained strength in prayer. As I gained strength in prayer, I made progress in the Divine life."

We see that in order to become strong and abounding in prayer, effort must be put forth. It must be set before one as a definite object of pursuit, and must be pursued systematically and perseveringly.

Reader, what have you resolved to gain during the present year? Have you resolved to increase in wealth, or in reputation? If so, you know you must labor for it. Would it not be far better to resolve to become mighty in prayer?

N. Y. Observer.

Parental Faithfulness will Surely be Rewarded.

"Train up a child in the way he should go, and when he is old he will not depart from it."

Such is the declaration of Him who established the relations of cause and effect, antecedent and consequent. It is during the dependant year of infancy, childhood, and youth, that the character of the future man is formed. The infant child is possessed of a collection of impulses and capabilities. The relation of the parent to the child, lays him under obligation to give these impulses and capabilities a right direction. Since every power, both of body and mind, is strengthened by use, the child, as he grows to be a man, becomes "a bundle of habits." If vicious tendencies are not corrected and checked, they grow with his growth, and strengthen with his strength. How carefully, then, should the parent watch every development of character in his child.—check his rising passions, and correct his selfish dispositions.

Let him be carefully trained to obey the monitions of conscience. If accustomed to love, and to do the right, and to hate and to avoid the wrong, conscience will maintain that ascendancy over his other powers which God designed. It was such training that led Washington, when a boy, to acknowledge a fault he had committed, and risk his father's displeasure, rather than tell a lie. Such training has kept many a youth who had left the parental roof, from the haunts of vice and dissipation.

Let the child be early trained to submit to the will of the parent. There will often be a conflict between the judgment of the parent and the inclination of the child. If the parent be accustomed to yield his better judgment to his child's inclinations, he not only makes the work of government an exceedingly difficult task, but he ruins his child. In following the bent of his inclinations, his appetites and passions gain the ascendancy, he loses self-control, and becomes emphatically a slave to sin. Such was John W. Webster, who from his own confession, was an indulged child, whose passions became his ruin. But if the child be accustomed to submit to his parent, he will learn to control himself, and when he comprehends the relation between himself and his Maker, he will the more readily submit to God.

Let children early be taught their relations to God and another world—as also the object and end of their existence. Parents, and sometimes Christian parents, labor to adorn the bodies of their children, to polish their manners, to cultivate their tastes, and to enlarge their understandings, while they neglect to impress upon their minds the obligation to remember their Creator in the days of their youth. Their re-

lation to God, and the obligations growing out of these relations, should be kept before the mind. With God's holy Word they should be familiar. They will there learn, that

"Tis not the whole of life to live,
Nor all of death to die."

They will learn the character and teachings of the blessed Jesus. And in answer to the earnest prayers of the faithful parent, a faithful Saviour will transform them into his own likeness; they will walk in the way of holiness, "and when they are old the will not depart from it."

Congregationalist.

The Bible.

The New York "Evangelist" says: The Rev. Dr. Stiles closed his useful labors in the Mercer Street Church last Sabbath, by delivering an impressive and eloquent discourse on behalf of the American Bible Society. A large assembly listened with attention and interest.—Its force and effectiveness were manifested at the close of the discourse by a collection of about one thousand dollars, in aid of this noble cause. We have not often heard a more comprehensive and convincing advocacy of the Word of God among all nations.

Dr. S. used the passage in Psalms 119:105 as his text: "Thy word is a lamp unto my feet, and a light unto my path." He spoke of the Bible as the grand instrument of life and salvation, as the only available record of the nature of God and man.—Other records there are in the works, wisdom and providence of God, plain enough to render men inexcusable for not loving and obeying God. But these records are made powerless as instruments of life and salvation, by the voluntary guilt and blindness of man in every age. The doctrines, the appeals, the illustrations, and the extremely varied instrumentalities of the Bible for the instruction, comfort, and consolation of man in all the aspects of his condition, were presented in a striking light. The Bible, wherever it goes, will create a Sabbath, it will build a ministry, it will erect churches. See the heathen world ever looking after the external foundations of truth, and are never able to find them. Hear that Pagan, buried deep in the ruined elements of his moral nature, inquire: Who is my God, and where is he? Am I doomed to meet these terrific and shadowy forebodings in eternity?—Oh! what a relief to lost, ruined man, to find at last the lamp of life, the illuminating Bible to relieve his fears, and conduct him to the heaven of God! But we do injustice to the efficient and able discourse by attempting so brief a sketch. We trust the able advocacy of Mr. S. in this good cause, will enable the Society greatly to increase the circulation of the Scriptures, not only in this land, but far and wide in the heathen countries.

LETTER FROM M. L. BENTLEY.

DEAR BRO. HIMES:—Permit me through the Herald, to acquaint the brethren with what the Lord has been doing of late in Concord, hoping it may revive a spirit of labor in their hearts for the outpouring of God's Spirit in their respective places, that sinners may be induced to inquire the way to that rest which remains for the people of God.

We commenced a meeting in East Concord Dec. 8th, and continued about every evening and Sabbath until the last Sabbath in January. When we commenced, public opinion was very strong against us, especially that of the churches. But the truth soon began to affect those who came out to hear, and they persuaded others to come and hear for themselves. The house was thronged, and the Spirit of God applied the truth to the hearts and consciences of those who heard, until sinners began to cry, "Men and brethren, what shall we do to be saved?" and when they were pointed to the Saviour, they called on him for help. Twenty-five or thirty found peace in believing, and joy in the Holy Ghost. I led seventeen down into the water, and they were buried with Christ by baptism. The interest is still increasing, and my prayer is, that God will still continue to bless. I had to leave on account of ill health, but hope, by the blessing of God, to be able to return soon to that field of labor. Bro. Heath was with me all through the meeting, and is a faithful laborer in the cause of Christ. My prayer to God is, that he may send faithful laborers into his vineyard. The harvest truly is great, but faithful laborers are few.

I am more and more convinced, that the only way to advance the great cause in these times, is to stand, having our loins girt about with truth, and our lights burning. If ever there was a time when true-hearted friends are called to rally around the standard of the cross, it is the present. Our enemies are not asleep, but are endeavoring to infuse a spirit of hatred into the minds of all to whom they can get access. Their great aim is to destroy the influence of the Herald. Why? The reason is obvious: they very well know, that so long as the friends receive the weekly visits of the Herald, their visits cannot be as frequent, nor can they accomplish their object when they do come. My fervent prayer is, that the conductors of the Herald may keep, as they ever have, in the old paths.

Bristol (Vt.), Feb. 4th, 1851.

Some men are more beholden to their bitterest enemies, than to friends who appear to be sweetness itself. The former frequently tell the truth, but the latter never.

